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BLESS JEHOVAH

Bless Jehovah, O my soul;
And all that is within me, bless his holy name.
Bless Jehovah, O my soul,
And forget not all his benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with lovingkindness and tender mercies;
Who satisfieth thy desire with good things,
So that thy youth is renewed like the eagle.
Jehovah executeth righteous acts,
And judgments for all that are oppressed.
He made known his ways unto Moses,
His doings unto the children of Israel.
Jehovah is merciful and gracious,
Slow to anger, and abundant in lovingkindness.

* * * * *

For as the heavens are high above the earth,
So great is his lovingkindness toward them that fear him.
As far as the east is from the west,
So far hath he removed our transgressions from us.

* * * * *

But the lovingkindness of Jehovah is from everlasting to everlasting upon them that fear him,

And his righteousness unto children's children;
To such as keep his covenant,
And to those that remember his precepts to do them.
Jehovah hath established his throne in the heavens;
And his kingdom ruleth over all.
Bless Jehovah, ye his angels,
That are mighty in strength, that fulfill his word,
Hearkening unto the voice of his word.
Bless Jehovah, all ye his hosts,
Ye ministers of his, that do his pleasure.
Bless Jehovah, all ye his works,
In all places of his dominion:
Bless Jehovah, O my soul. *103d Psalm.*

THE TRUE SPIRIT OF THANKSGIVING DAY

CORA GENEVRA DEDRICK

ANY, many years ago, after a mere handful of people had braved the dangers of a stormy sea, had dared erect dwelling places in a great, deep forest inhabited by savages, had, in fact, successfully faced all possible perils which confront a settlement in a practically unknown, and uncivilized country,—all for the liberty of worshiping God according to the dictates of their own hearts,—they set apart a day for thanksgiving and praise; a day wholly commemorated to the Lord; a holy day for consecration, and communication with the loving Father of all.

In honor of this custom, established by the Pilgrim Fathers, our governments (both state and national), have fittingly preserved the time as a national holiday, a time for thanksgiving and praise to the Almighty for blessings which have come during the year.

But in this case, as is the history of all other outer

forms and ceremonies, the object for which the day was set aside, has fallen short of the mark. A holiday has come to be, to the race in general, a period of exemption from labor, a period of freedom, amusement, recreation. The idea of a time for perfect freedom and abandonment has consequently led farther and farther into emotional bondage, rather than into a deeper and holier consecration to Spirit and to the things of Spirit.

Therefore, Thanksgiving Day is now usually looked upon as a time to eat. It has, to a large extent, been appropriated as a season for feasting and cramming. It has been held in the minds of the people as a day to satisfy the physical appetite, and for worldly enjoyment. But, as from out of the depths of a stagnant, muddy pond, the lily stalk rears its head, and unfolds towards the heavens a bloom of purity and beauty, so out of the chaos of sense cravings, the true spirit of Thanksgiving Day is being re-born.

The custom of eating and drinking with little or no thought as to the quality of food, and the manner of taking it in, are often habits to be overcome. The question to be considered is not what we like, but what kind of food, and how much does the system require. To eat until the system is surfeited is, to say the least, by no means an open sesame to self esteem.

Therefore, those who have awakened to the knowledge that sense gratification is not conducive to lasting health and happiness, and are seeking to walk in the higher ways of life; those who are coming to know that the image and likeness of God is implanted in the heart of every soul, and that it is the privilege of each to nurture, bring forth and enjoy the most wondrous gifts that the Almighty possesses, refuse to be slaves to appetite; refuse to live longer on the mere animal plane of existence; refuse to succumb to anything that hinders the bringing forth of those lofty ideals they have learned to treasure and to hold so dear.

To impersonate, to live God—perfection, is the goal

of attainment. Thought is the molder back of every expression, whether it be an utterance of words, a bodily manifestation, or that which comes into evidence in one's affairs. All true thinking originates in Spirit. Spirit, God, is the Source. Spirit uses the intellect to "prepare the way" for its coming. Intellect is the means Spirit uses in emerging from the invisible into visibility. It is the tool which Spirit operates in bringing forth its beauty, majesty, illumination, perfection. It is the avenue through which Spirit reaches the body consciousness, and executes its power in the surroundings.

It is easy to discern, therefore, that spiritual expression depends largely upon the mental condition. A mentality that is weighed down with inertia, that is dulled, clogged, befuddled, through the effect of a stomach overloaded with turkey stuffed with oysters, cranberry sauce, nuts, pumpkin pie, etc., is not in prime condition to be an instrument of Spirit. It is no more a fit apparatus for the workings of Spirit in fashioning anew, in rounding out and beautifying soul and body, than a dull, coarse, rusty, blunt tool (though it may be in the hands of a great artist), is fit to trace those fine and exquisite carvings which produce the rare and costly cameo.

The organism is a fine piece of mechanism, which should run an infinite number of times more effortless, more smoothly, and more beautifully than a fine Geneva watch, or the most costly diamond point phonograph. Therefore, appetite must be subservient to Spirit, just as the intellect is subservient to Spirit. Food should be blessed. It should be accepted as living substance, or ideas of living substance. Then, when it is taken into the body, it will readily coöperate with the mind forces, and will aid in pouring into being energizing, upbuilding material for carrying on the unfoldment of a perfect physical being.

Those who are earnestly seeking the kingdom, those who are *letting* God be individually formed in the con-

sciousness, revere and hold sacred Thanksgiving Day, as a time for praise and thanksgiving for the spiritual growth which has come to them. This privilege is of untold value. "A little leavening leaveneth the whole lump," and by the same token, a word of genuine praise and thanksgiving held in the silence of the soul radiates from point to point, strengthening, rejuvenating and uplifting every part, until the whole being is elevated and illumined with the transcendency of Spirit.

How deep down into the heart of things the Spirit of Thanksgiving and praise opens the way for a greater and greater influx of Good, would be impossible for our present use of words to try to tell. Negation cannot live in its presence. Personal identity gives way to individual identity in the Universal. The angels, yea, and the archangels, those glorious entities which ever dwell in the presence of the Father, joyously respond with a helping hand to the sound of real thanksgiving.

As the consciousness is immersed, and becomes more and more saturated with the understanding of the true nature of God, the soul is, at first, awe-stricken to discover the uncomparable and unconquerable confidence in which it is held by the Almighty. It knows it has the implicit trust of the Father, regardless of the blackening blurs and blots on the pages of the Book of Life. Then, when it perceives the unselfish love, the spirit of joyful, willing service of God, the careful preparation for its comfort and progress, it bows humbly and reverently down before this great moving Cause of all, with the one overwhelming desire to make itself worthy of the honors which have been conferred upon it. Then it is that the slumbering desire to *live* God to the fullest capacity possible is stirred into flame. This greater resolve, this more determined zeal, quickens the mind faculties like a mighty magnet and brings into expression those deep-hidden inner powers that know, that discern, that do, and that transform the whole man. The intellect is poised, keen, alert, reliable, a fit instru-

ment for Spirit. The body becomes more and more "like unto his glorious body," and is indeed, and in Truth the out-picturing of the within.

Praise be unto the Father for the birth in consciousness of the true Thanksgiving Day spirit! All glory be unto him! Out of darkness comes forth light. Out of mortal sensuality comes forth a perfect Man, a perfect Creation in which is stability tempered with brilliancy, fearlessness tempered with modesty, love blended with lovableness, affableness tempered with poise, all robed in a garment textured of thankfulness and praise.

COUNT YOUR BLESSINGS

[This song, in original form, is No. 82, in "The New Make Christ King." In our Unity services, we rearrange the last line of the last stanza, and sing it as given here.]

When upon life's billows you are tempest-tossed,
When you are discouraged, thinking all is lost,
Count your many blessings, name them one by one,
And it will surprise you what the Lord hath done.

Chorus:

Count your blessings, name them one by one;
Count your blessings, see what God hath done;
Count your blessings, name them one by one;
Count your many blessings, see what God hath done.

Are you ever burdened with a load of care?
Does the cross seem heavy you are called to bear?
Count your many blessings, ev'ry doubt will fly,
And you will be singing as the days go by.

When you look at others with their lands and gold,
Think that Christ has promised you his wealth untold;
Count your many blessings money cannot buy—
Your reward in heaven, nor your home on high.

So, amid the conflict, whether great or small,
Do not be discouraged, God is over all;
Count your many blessings, angels will attend,
Help and comfort give you, benedictions send.

THANKSGIVING

CHARLES FILLMORE

WHY should we give thanks unto the Lord? We all know that the law of our being is to express ourselves, and that to express ourselves we must have the coöperation of the supreme Law. The one avenue of expression for man is the mind, and all our acts have their origin in thought. As God expressed himself in his ideal man, Jehovah, and that ideal expressed himself in Adam, we cannot escape the sequence of the Law.

The worship of God by man is part of the law of expression. Man can express himself in any direction that he desires, but it makes a great difference what character that expression takes. Some people express themselves through the flesh, and they reap in the flesh. Others express themselves through the emotions, the affections, the soul, and they become soulful. Others express themselves through the Spirit, and they become spiritual. Some people express themselves in finances, and they become dollar chasers. Others express themselves in the attainment of phenomenal facts, and they become worldly wise. Others express themselves in worldly ambition, and they are disappointed. Thus men are expressing themselves on every side in ways that bring meager results, because they do not know the Law. But express ourselves we must! And if we fall short of the Divine Law in our expression, the forces of our being are turned to things temporal, and, instead of natural development, the soul is stunted and dwarfed until it falls asleep in a night of negation called death.

When we give thanks unto God, there is expression that takes the thoughts away from self. Thanksgiving is one of the avenues through which the soul finds a larger field of expression. Man is filled with a certain

spirit of gratitude naturally, but he does not express it habitually; in consequence, the substance of his inner life becomes crystallized, and the man is called calloused and indifferent, when he is merely in soul lethargy. Giving thanks to God and being thankful for the joys of life in their many forms, marshals the lethargic ideas and there is a stirring to action of the whole man. That is, the idea of the all-providing One always expressing, and always giving of its bounty, multiplies and increases in mind and affairs the unseen, yet natural resources of man.

Are we giving thanks unto this all-bountiful Giver for all the good that has come to us? Are we, in other words, fulfilling this law? If you go through life taking everything without gratitude, without thanksgiving, you will not find existence very rich, no matter how great your material possessions. It will be a very dry, chippy sort of existence. But when you get warmed up with gratitude, and your heart begins to flow forth to the great Giver of all good for his many blessings, then you multiply that Good in your own consciousness and the Good in you begins to express itself in many ways.

Here is another manifestation of the Law: Whatever we send out comes back to us multiplied. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give unto your bosom." So it is absolutely necessary to our well-being that we express gratitude; that we daily give thanks unto God for his bounty, if we would keep the Divine Law. By giving thanks for the good, we pile it higher and higher, and the more things we can think of to give thanks to God for, the larger world we live in, and the richer it will be in actual possessions.

Some people make it a practice to give special thanks for financial prosperity. But things are not the highest and best of your goods. The promise is that you shall have everything, if you follow Jesus Christ. It is in the Law that there shall be no lack of any kind;

but there are greater blessings than money and houses and lands. There is the blessing of the consciousness that Life is eternal; there is the blessing of Love; there is the blessing of knowing that all the inner principles of Being are ours in a larger measure than we have even dared to hope. We have not appreciated them, because we have not understood the character of Being and our relation thereto, and not understanding, we have not been grateful. But now that we understand, we cannot help being grateful.

Then, let us cultivate this habit of giving thanks, lifting up our thoughts and words to the Spirit of Plenty, of Prosperity, of Joy, of Love, of Power, of Strength—of everything that enters into life, and do it because we love to express the joy of living in a universe where the law of success is so easily operated.

The bliss of existence is to get into that spiritual consciousness where everything is done through Love! Working under compulsion is drudgery. And, oh the burdens that men put upon themselves through thinking that they are doing their own work and that they are responsible for its success! Begin at once to give thanks that you are working for the Good; put all responsibility where it belongs—on the Good,—and you will be successful and free. Every business man should dedicate his business to God and thereby escape the failure that eventually overtakes ninety-five per cent of all business enterprises. No man can fail who gives thanks daily to the omnipotent One for his presence and power in all his affairs.

Now, if you knew that there was an ocean of life always all about you, and that all you had to do was to open your lungs and breathe it in, would not you be happy and glad and grateful for that great Life? Certainly you would. Well, that great ocean of Life exists right in the closest proximity to your consciousness, and you can take it into your life in unlimited quantities if you recognize and give thanks for it. Instead of open-

ing your lungs and breathing it in, you open your mind and take it in. It is a mental inspiration. Jesus likened the Spirit to the wind; you can see the effects but not the cause. But the Spirit is present in fuller degree than the air. If it were in any degree absent, life would instantly cease. And we can be spiritualized by just opening our minds and saying, "Spirit, I thank you for this Life, for this wonderfully increasing Life. I thank you for the understanding that Life is continuous; that Life is vitalizing; that Life has in it no cessation or lack of any kind." Take those kinds of thoughts and breathe them into every part of your body; give thanks unto God, unto the great Giver of Life, and you will understand what it is to be a new creature in Christ Jesus. Christ is that Spirit which was implanted in us in the beginning, and Jesus is its Divine Expression. Jesus was in perpetual thanksgiving, and he proved the law of increase in his so-called miracles of multiplication of Substance. This ability was an extension of the law of thanksgiving. The average man does not see the possibility of increase through the law of gratitude, and consequently never gets beyond mere intellectual thanksgiving.

So, if you want more friends, if you want a larger love, you must recognize that God is Love, that that Love is waiting to be expressed in you. Love is here, as the air is here, expecting you to breathe it in and express it through your heart in loving-kindness—looking to the welfare of your neighbor before your own. By so doing you will develop a large love atmosphere, and when people come into your presence they will feel the divine sympathy which you unconsciously radiate.

Sympathy cannot be measured with a tape line, but we know that it exists, because we can feel it. Sympathy rightly expressed, is a great power in soul freedom. But a Divine Intelligence is necessary as a companion to sympathy. Never sympathize with negative conditions in yourself or others. Even Jesus was weak, weeping when he sympathized with Mary and Martha

over the apparent death of Lazarus. But when the life-giving power of thanksgiving came to him, his words, "Father, I thank thee that thou heardest me. And I know that thou hearest me always," brought rejoicing where there had been sorrow.

A spirit of gratitude and thankfulness is a mighty help, when one is working out difficult problems in mental therapeutics. We get many letters, in our Silent Unity work, from people who want to know the lessons in the back of the book before they have studied the "a, b, c." We are sometimes nonplused, but then we remember our Resource and we give thanks for Infinite Wisdom. We bless the Spirit and keep it up day in and day out. We stick right by our Principle, and victory follows. A stupid person can become unusually intelligent by thanking the all-knowing One for its intelligent expression in him. Gratitude and thankfulness open the mind, and an influx of some kind always follows. To be sincerely grateful for temporal favors increases them. When your gift is gratefully received, your silent blessing goes with it, and you are moved to further expressions in the same direction.

If you start out with a right idea, that idea will do its work in you. Men do not give their ideas due consideration. Ideas are dynamic, and they make or break the man. Millions of people are being carried away today by ideas. They are not conscious of the generative force of ideas, and they become slaves to them. When ideas run riot and take control of the mind and act independently of *I Am*, the man is unbalanced. All men who are not worshiping God are lacking in poise. When you put yourself, in daily thanksgiving, into the presence of the one great Giver of all Good, and begin to be grateful along all lines, you are a new being; you have entered into a new world; you are not the same man or woman that you were before you acknowledged the Father as the Source of all that you are, and, above all, you are master of your ideas.

Thanksgiving and praising, the lifting up of the heart and mind to the Infinite Resource, is a necessary step in regeneration. The conservation of the body's finer essence in the seminal seed, and its transmutation to soul energy, must be accompanied by this inner union of God and man through the prayer of gratitude.

Then let us give thanks for our many blessings. Give thanks to God for everything that you have, and for everything that you do not have that you want. Give thanks that you have received, and you will receive. Pile up in the ideal those things you are in need of, and your Spirit-Father will make them Substance unto you.

"I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast now made known unto me what we desired of thee."—Daniel 2:23.

And Daniel (with his windows open toward Jerusalem) kneeled three times a day, and prayed and gave thanks before his God.

"It is a good thing to give thanks unto Jehovah, And to sing praises unto thy name, O Most High; To show forth thy lovingkindness in the morning, And thy faithfulness every night."—Psalm 92:1, 2.

"In everything give thanks: for this is the will of God in Christ Jesus."—I Thess. 5:18.

We only know our relations to God through our relations to each other. . . . The garden of Eden surely exists still on earth for those who have faith and purity enough to believe in their own honors.—*Charles Kingsley.*

How easy it is for one benevolent being to diffuse pleasure around him; and how truly is a kind heart a fountain of gladness, making everything in its vicinity to freshen into smiles.—*Washington Irving.*

THE GRATEFUL HEART

A. G. A. A.

HAVE been meditating on the power of a grateful heart, seeing that the good things that have come to me in life (and they are numerous), are owing to the fact that I have been gifted with a heart that readily responds to the thought of having received. Wherever I have traveled in different nations, I have always been surrounded by friends high and low, love and gifts of all good things in abundance. Others who seemed to be left "out in the cold" have begged me to tell them how it comes about, but until very recently I did not realize that my treasure is a grateful heart.

In being grateful one sees good in abundance all the time, everywhere and in everyone, and this gratefulness returns the good to the one who sees it. A grateful heart is one of the great secrets of happiness; a grateful person must necessarily feel happy, must feel that he is ever receiving, and must ever be embarrassed by the mountains of good things which come to him, feeling he can never give enough in return; he perceives only what he receives and never notices what he gives. I have felt almost overwhelmed at times by the gifts that come to me, not understanding that I was giving anything in return. The strangest thing of all to me was that everyone seemed to want to do something for me and to be so grateful to me for something that I was quite unconscious of having given. Today I see that the spirit of gratefulness in me has been expressing itself and giving out ideas of pleasure, happiness, joy, love, abundant riches to all around me, so that my associates receive and are benefited by them.

The effect of the grateful heart was very clearly brought to my notice some years ago, during my student

days in Berlin. A lady of means and with a generous disposition, was continually making me presents of one sort or another, even trips to other countries; when I remonstrated with her one day, affirming that she was giving me too much and that I would rather that she should spoil others a little more, she answered me with these words:

"Oh, no! You see, I am really an egoist; I give to the one from whom I receive." I, in astonishment, remarked, "But I do not give you anything in return." She replied, "Oh yes, you do; you are always so grateful for the least thing, and your gratitude seems greater to me than all I give. The other people of my acquaintance just say, 'Thank you,' and take it as if they had a right to it; whereas with you, I enjoy my gifts, seeing the joy and pleasure and gratefulness in you."

Almost the same experience came to me while in Paris with Miss A, a friend of mine. A rich friend of hers, a Mrs. B, was always inviting me to operas, concerts, theatres, etc., but did not invite my friend. We both wondered at this, and I felt rather uncomfortable, as I should have liked for Miss A to enjoy them with us, but naturally could not ask Mrs. B the reason for her actions. One evening, while thanking her and saying good night, she remarked, "What a pleasure it is to take you anywhere; you are always so grateful; I feel you thank me too much. You see, I like to have the company of those who show that they can also enjoy. I formerly invited Miss A, but she often never even said 'Thank you,' taking it as if it were something quite natural and to which she had a right. I resent persons thinking they have a right to me or to my actions, in any way."

On returning home I explained this to Miss A, and she said, "Why, yes, I think it is nothing more than she should do; she is rich, and invites because she has a pleasure in doing so. I do not thank, purposely, thinking it shows a deep friendship on my part, and that I

regard her action as if it came from my own family. I would not thank my mother or father for such favors."

This point of view was quite new to me and I could not understand it, as she is one of the best of girls. But I am sure it is not right, as in not expressing, in holding back, she was not exercising the faculty of increase, and so could not receive as she ought. I have heard her complain many times since (seeing that she was not able to express properly in the art she was studying), that God had given her feelings, but not the power of expressing them, such as he had given to me and to others. She envied us the ease and simplicity with which we expressed ourselves. I thought that if she had only been simple, if she had always expressed herself in gratitude, that she would have opened up the way in herself for all the good that she desired. In the cases of most people whom I have known to be lacking in love and the good of life generally, I observe this same cause. They were taking things as their due, and were not exercising their faculty of expression and increase, which is gratitude.

God gives us ideas, and our work is to express them; if we do not exercise expression we cannot have the increase. We should be grateful and thankful for all we receive. We should be grateful, if only that we are alive; we should give thanks for all the possibilities that lie before us in the one Idea of Life. In analyzing all the good I have received, I learn that the great point is that I always have seen other people giving and wanting to give. I am sure that giving is the real faculty of everyone, from the exercise of which we have the greatest pleasure. For instance, persons who have had the reputation of being miserly, of never giving to any charity, have continually given me for different benevolent works in which I was interested, without my demanding anything, and I have seen the flush of pleasure spread over their faces as I thanked them and said, "How good you are!"

A lady complained to me not long ago that she never received, but said, "I am always giving." I thought how grateful she ought to be to have things to give, and I tried to show her that if she had not received she could not have given. I told her that my case had been the contrary to hers, as I felt I was always receiving and never giving enough, and that evidently the reason was just in the way we had of looking at it. I advised her to put all her thought into what she was giving, and that I was sure she would find the giving and receiving was then well balanced.

At the present time, I am enjoying the gift of a delightful holiday at the seaside in France. From my window I enjoy a magnificent view overlooking the sea, and as I look I behold the "face of God" expressed everywhere. He is looking at me from the sea and telling me "I am in the beautiful fort, in the surrounding mountains, in the boats that come and go, in the music that the winds and the waves make."

A feeling of gratitude wells up in my heart for the privilege of being able to see this wonderful vision and to receive it. Wherever I cast my eye, I receive. In my room, everything is giving; the water with which I bathe, my toilet articles. I must be grateful, and I am. At times I have to stifle the old feeling that I am not giving, and recognize that in Truth my gratitude is the only return that the Giver demands; that the best that I can give is to express, and so spread the thought of gratitude and recognition of Good received in the world. I fully understand the idea that Unity teaches, that thanksgiving is the channel which brings the increase, augmenting all that we have. By the rich spirit in us, thanksgiving is necessary to all demonstrations of God's ever present substance of abundance.

I have sped by land and sea, and mingled with much people, but never yet could find a spot unsunned by human kindness.—*Tupper.*

SPIRITUALITY: OR PRAYER AND PRAISE

Lesson Seven

ALICE RUTH

"Praise God the Good is everywhere.
Praise to the Love we all may share,
The Life that thrills in you and me,
Praise to the Truth that sets us free."

HE volunteer choir sang these words at the close of Rev. Seamour's morning address. After the benediction, many of the congregation lingered about the platform. At the request for Unity hymns, Rev. Seamour selected, among those most used at Unity classrooms, "Count Your Many Blessings" and "I Am His Image." After a half hour spent in singing these and other hymns, dinner was announced and all repaired to the tables under the big tent-roof. By mutual regard for Unity principles, meat was left out of the menu, and those accustomed to eating it were surprised that a delicious and satisfying meal could be served without it. There were salads in great variety, but no animal fat entered into their composition; olive oil and peanut oil were substituted. Brown gravy was made tasty and rich, with vegetable oil; baked beans, with undeniably meaty flavor, were enriched with corn oil.

Even the cakes and the pie crusts were not indebted to a deceased animal for their flakiness. Mrs. Lovejoy provided a huge nutloaf, that, as a meat substitute, left nothing to be desired. Indeed, the meatless dinner was due to her activity in phoning receipts around the community, for she had a vegetarian cookbook, and at the end of the meal she received orders for many cookbooks like her own.

The leaven of Truth was working.

A brief period of sociability and recreation followed the dinner, and then the people assembled for the afternoon address.

Rev. Seamour took up his subject directly: "Spirituality; or, Prayer and Praise."

A special significance is attached to numbers used in the Bible, but to none other more than to the number twelve. There are the twelve sons of Jacob; twelve disciples of Jesus Christ; twelve tribes, and twelve foundation stones.

There are twelve faculties of mind, which are manifest in twelve centers of consciousness, in the body of man.

The overcomer shall sit on thrones judging the twelve tribes of Israel. These are the twelve mind centers in the consciousness of each individual.

Christ represents the Spiritual man, and his disciples are the twelve faculties of that man. The thoughts of God are in Divine Order. Each disciple represents a faculty, or center of consciousness.

John is Love, located back of the lower part of the heart; James is Judgment, at the pit of the stomach; Phillip is Power, at the root of the tongue; Bartholomew is Imagination, between the eyes; Thomas is Understanding, located in the forehead; Matthew is Will, also located in the forehead; James, the son of Alphæus, is Order, located at the navel; Simon, the Canaanite, is Zeal, at the base of the brain; Thaddaeus is Elimination, lower part of back; Andrew is Strength, at small of back; Judas is Life, Vitality, at the generative center; Peter is Faith, and this is located at the pineal gland, in the center of the head. Jesus is Spirituality, at the top of the head. This is the location of the superconscious, or Christ-Mind. It is said that Jesus called his disciples unto him. When he had some special work to do he called Peter, that is Faith, and John, that is Love, and James, that is Judgment. He had need of all those faculties, just as we have. He went up and

down Judaea, preaching the Gospel, casting out devils, healing the sick and raising the dead; so must we do this same work in the body temple. We must go to each center of consciousness, and speak the words that will strengthen and raise it above the sense consciousness to the superconscious realm.

We may direct our attention to the Faith center and pray, "Increase my consciousness of faith in the all-providing Substance of Spirit." At the center of Understanding, affirm, "I am illumined by the light of Divine Wisdom." Direct the attention to the Will center, also in the forehead, and speak the words, "Thy will, not mine, be done." At the center of Imagination, between the eyes, make this statement, "Thou will keep him in perfect peace whose imagination is stayed on thee." At the Power center, at the root of the tongue, affirm, "All authority hath been given unto me in heaven and on earth"—that is, in mind and body.

This is the dominion and mastery that was given man in the beginning, and though he lost sight of it, he still has it if he will use it, and this is the way to regain it.

Man comes into the consciousness of his mastery over these centers by going to each with the fitting Truth statements. All the bodily functions are thus educated and trained to obey the Spirit, and these twelve faculties are exalted to that high spiritual center symbolized by the "upper room," where the disciples gathered to meet their Lord, Jesus Christ. So we call our twelve faculties to the spiritual center at the top of the head, to commune with the Christ. Here we wait upon the Lord with praise and thanksgiving. Not that God needs our praise; but that state of mind strengthens us. It is the law that the thing we praise is increased unto us. We praise the perfection of the impersonal Life, Love, Intelligence, Power and Substance, and, through praise, these qualities manifest in us in ever-increasing measure. It is good to praise ourselves, for it brings us strength and

joy, and in praising self we honor God, the real Self. We may increase our wisdom, judgment and capability, by praise. We may praise the earth and growing things, and they will respond through the Law, by yielding abundance.

Whatever good thing we desire, the effective prayer to offer for it is praise and thanksgiving. While we pray to the God within, because God is individualized in each of us, it is good to remember that God is everywhere. As Substance, called by modern science, universal ether, he permeates all things, and there is a Substance center in man located in the solar plexus, near the pit of the stomach. Of this Divine Substance there is no lack; it is that out of which all things are formed. Our minds lay hold of this Substance and praise it into form, according to our desire. Man can praise and bless health in himself, until he realizes it. Surely, the law of praise is most practical, since we may use it to advantage in all our affairs; it is the highest form of worship.

Jesus said, "Ask, and ye shall receive, that your joy may be made full." True joy is not found in a change of location or in outward environment, though they may bring us momentary pleasure. Permanent joy comes from a conscious union with Divine Mind.

Those who leave God out, and look to some wise man, to some fortune teller or medium for guidance, are ever searching and never satisfied; they limit their own power. Why not meet the requirements in the attainment of a larger consciousness, by seeking first "his kingdom, and his righteousness" and having "All these things . . . added"? Why shrink at the thought of meeting God? It is not God's will for man to suffer; every law of God that man obeys enhances his joy and satisfaction. It is not God's will that man should die. Jesus came "that they may have life, and may have it abundantly." As he overcame death, so may we; this

is a stupendous claim, but Christ said we should perform even greater miracles than he.

By prayer, the use of the spoken Word, and the Divine Spirit's guidance, we are learning to put off the "old man" [mortal consciousness]; we are learning to put ourselves in right relation with Divine Law, that we may be transformed by the renewing of our minds.

Through mind, we are given power to control our bodily conditions and environments. It is of the utmost importance that we have a knowledge of Divine Law. Absolute knowledge gives us reason for a firm faith. Through knowledge, we are able to redeem our bodies from death by transforming them, like unto Christ's glorious body. This is done as has been shown, by the word spoken in prayer, or in communion with God. We have learned how to touch the Divine One, not by reaching out with physical hands to contact a limited, personal God, but we make the Spiritual contact, and we may abide in the continual consciousness of his presence.

Jesus said, "Whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." Much depends on believing. Mortal, or carnal mind, reasoning from gross material concepts, is skeptical; but the spiritual mind transcends the carnal, and it discerns the law that in Spirit every demand is instantly granted; it stands firm in the belief, with unwavering faith perceiving the visible form of the thing desired, and giving thanks for it.

Carnal mind bars the answer to prayer, by speculating on how long it will take to accomplish the desire and the probable manner in which it will be done, if it ever is done.

God is Mind, and Mind is not limited to time nor space.

Now let us pray the fervent and effectual prayer of praise and thanksgiving, knowing that, "The inexhaustible Resource of Spirit is equal to every demand."

TRAVELER'S HYMN

IMELDA OCTAVIA SHANKLIN

I praise thy presence, O God.

The joy of thy presence within heals me.

The joy of thy companionship within and without, makes me glad, through and through.

The air speaks to my ears; it is as thy whisper. I am filled with joy at the sound of thy voice.

In the stillness of the night, when the world sleeps, I hear thy voice again, and I rejoice in thy steadfastness.

The windflower smiles at me through the faint warmth of spring. Thy face looks through its face. I laugh in the happiness of thy approval. When I laugh, I hear the ripple of thy voice within my own; the sound of it increases my joy.

If I pray upon the mountain peak, thy words blend with mine. My prayer is established, and I exult in heart.

In the stillness, I feel thee moving softly in my soul. Then I keep quiet, that I do not drive thee into retreat.

When I inhabit the solitudes, thou art by my side. When I travel the thronged places, thou art by my side. I am jubilant in thy company.

The stars light my path by night, the sun by day. Their radiance is the effulgence of thy countenance, and I sing in the ecstacy of my rapture that thou art always looking upon me.

At noonday I rest in the shelter of thy presence. When I walk, thy feet keep step with mine.

When storms sweep the landscape, thy lightnings show me where to set my foot. Thy thunders speak thrillingly to me.

Because thou art my companion, the hoar frosts spread jewels and the dews emblazon rainbows about me.

I go rejoicingly forward, for thou art my future and my past.

THANKSGIVING DAY

Let all pleasures be more pleasant,
Let all grief with help be nerved,
Let all blessings praise their sources,
With the thanks that are deserved!
Every spirit should look heavenward,
Every heart should tribute pay,
To the Soul of souls that treats us
To the Grand Old Day.

—*Will Carleton.*

Yet it is meet and proper that a nation should set apart an annual day for national giving of thanks. It is a public recognition of God as the Author of all prosperity. It is the erection of a memorial to the honor of him who has led us through another year. The annual proclamations which call to the duty of thanksgiving are calculated to remind the people of their indebtedness to God, to stir in their minds and hearts emotions of gratitude and praise, and to call out thanks and sincere worship which otherwise might not find expression. But if the observance of the day be not marked by real remembering of mercies and by real lifting of hearts to God in thanks, what blessing can possibly come with it?—*J. R. Miller, D. D.*

Let us, then, as good citizens, as believers in God, gratefully keep Thanksgiving Day. Let us crowd to his sanctuaries, and praise God, from whom all blessings flow. Let households and friends gather about their firesides and well-spread boards, and let charities to the poor brighten and commemorate the day, that it may be to us all long a pleasant memory.—*J. B. Walker, D. D.*

No, there is nothing that should hinder the praises of God's sons and daughters on Thanksgiving Day. We are much too prone to sadness; not overserious, but overmelancholy. In the Talmud we are told of a

stringed instrument that hung over King David's bed in such a position that when the pleasant north winds blew in the night it sounded sweetly of itself; "and he forthwith arose and occupied himself with the law until he saw the pillars of the dawn." Our lives are environed with God's goodness. We sleep in the midst of untouched harps of blessings. Let us arise and sweep their strings on this Thanksgiving Day.—*David J. Burrell, D. D.*

Let us give thanks to God upon Thanksgiving Day. Nature is beautiful and fellowmen are dear, and duty is close beside us, and God is over us and in us. We want to trust Him with a fuller trust, and so at last to come to that high life where we shall "be careful for nothing, but in everything, by prayer and supplication, with thanksgiving, let our request be made known unto God;" for that, and that alone, is peace.—*Phillips Brooks.*

Thanksgiving Day is only our annual time for saying grace at the table of eternal goodness.—*James M. Ludlow, D. D.*

For the fruit of the time of our toil;
For whate'er we have fought for;
Whether born of the brain or the soil
Be the meed we have sought for;
For the gifts we have had from His hand
Who is Lord of the living,
Let there ring through the length of the land
A Thanksgiving! Thanksgiving!

—*Clinton Scollard.*

Do not go to the garden of flowers!
O Friend! go not there;
In your body is the garden of flowers.
Take your seat on the thousand petals of the lotus,
And there gaze on the Infinite Beauty.

—*Kabir.*

OUR DIVINE INHERITANCE

THELMA G. HOLDER

"Son, thou art ever with me, and all that is mine is thine."—Luke 15:31.

LL DOWN through the ages, man has been hampered with the ideas of inheritance, family peculiarities, or other forms of adversity and limitation. He has considered such adversities handicaps that he could never overcome,—which must be endured as the inevitable. Now we are living in a new, scientific age, an epoch of freedom. The world is waking up to the glorious opportunities and advantages at hand. Each individual is expressing more freely, more fully, the thoughts and ideas that have long been dormant, and behold the splendid results!

Man is beginning to cast aside the narrow idea of family inheritance, and to know that in spite of what his family was, the individual life may be successful. Even the world of appearances is becoming alive to that fact.

Since even the worldly-wise is waking up to self expression, think how splendidly we who know the Truth of Life, (that we as sons of God), can show how wonderfully the Truth may be applied! We know that there is but one Mind, one Presence, one Power in the whole universe, God the Good. In that Good we "live and move and have our being." Since God is all there really is, of course there is nothing else, nothing but Good. Think of it! If, every moment of the day, we were conscious only of Good, then we would never be offended, would never be cross or un-Godlike in any way; we would recognize all men as God made manifest to the world, and all things as working together for our good. This is just what we must do to realize the fullness of our inheritance of

perfect Life, Love, Joy, Wisdom, Truth, Intelligence,—All-Good.

"Things which eye saw not, and ear heard not, And which entered not into the heart of man, whatsoever things God prepared for them that love him." We cannot begin to conceive all the abundance that is ours, until we consciously use to advantage that which we already have. If someone gives you something, you do not have to earn it; you receive it. So it is with our divine inheritance; the Father gives it freely, lovingly, and yet few of us are ready to receive it. We overlook it, in our hurry and worry of struggling for a living, working and striving, thinking everything is so hard. You hear people continually say, "Life is so hard! What are we here for?" First, life is not hard; it is a joy to the man who delights *himself* in the Lord, as the strength of his life. Second, we are all here for one purpose—to express more fully that perfect God-Life which we are, and to show that we have dominion over all the earth [all adversity].

Irrespective of what you may think you are, or of what others may say you are, you *are* the embodiment of All-Good; the highest is your birthright, and you are visibly present on this planet to express the Good.

Remember, too, "Call no man your father on the earth: for one is your Father, even he who is in heaven." Here is your positive proof that you inherit only God qualities. As the great Teacher said, "I in them, and thou in me, that they may be perfected into one." There is but one Being—Good, and "When ye have lifted up the Son of man, then shall ye know that I am he." When you continually behold the perfect One, then shall you know that it is true that you are God made manifest to the world, for then the Son of man is perfected; since we become in expression like what we persistently behold as our ideal.

Truth is not a sentiment, nor a theory; it is a principle. It is Life itself; and our birthright, as spiritual

beings, is ready for us to use whenever we are ready to receive it. Anything not good is not true,—is nothing, and we are too intelligent to waste our time thinking about nothing.

"All things whatsoever the Father hath are mine," and all mine. There is no limit to our abundance of all good things. If there has seemed to be a limit, it is because we have placed one ourselves, for, since "All authority hath been given unto me in heaven and on earth," we can do anything we desire. Let us be vigilant to use our power for good purposes.

The largest conception of a kind, generous, earthly father, does not begin to express the qualities of our Father, God. If we would only think of him as being with us always, put our trust in him, know that no good thing will he withhold from his children, then I am sure we would all be joy-full, for our delight would be in God, the Good.

Learn to know from experience the joy and peace of realizing the presence of Good, continually with us. Learn to rely on God, not on any one person; let the Father do his work; receive the abundance ready for you now; commune often with the loving Father, putting your confidence in him, and verily I say unto you, your joy shall be full, and the Father will glorify you with the glory you had with him before the world was, before you became confused in the world of appearances, and the light of your countenance will guide you into the path of Truth.

What is the world, O soldiers?
It is I:
I, this incessant snow,
This northern sky;
Soldiers, this solitude
Through which we go
Is I. —*Walter de la Mare.*

THE QUIETNESS OF GOD

GEORGE CROUCH

"In returning and rest shall ye be saved; in quietness and in confidence shall be your strength."

OW MANY people there are who desire to get ahead of their fellows, to reach the North or South Pole first, to reach the highest point in the air, to break the record for speed, to gain some official appointment, to invent and patent some new luxury! In every phase of life, this incessant struggle is going on, and how persistent is this stubborn ambition of man to rise!

Jesus said, "Consider the lilies, how they grow: they toil not." They make no effort to become things of beauty and joy, but expand to loveliness under the influence and power of God. They make use of God-power in quietness and without ostentation, or noise, or bustle.

The strong character among men is usually the quiet, unpretentious man, and the child of God is quiet, strong, and simple. He trusts God in all matters of life, and his confidence produces quiet strength. The weak character is like a reed tossed about by the wind and bent in every direction. He lacks the quietness of God, which alone can give him poise.

"Whoso hearkeneth unto me shall dwell securely, And shall be quiet without fear of evil." This beautiful promise of assurance to "dwell securely" and have no fear of evil, comes to man conditionally—that he listens to God. Man must wait patiently on God, hearkening to the still, small voice in his heart. Then God will give man his heart's desire.

Man becomes right, strong, and confident, as he is willing to listen to God; he becomes righteous, right with God. "The work of righteousness shall be peace;

and the effect of righteousness, quietness and confidence forever. And my people shall abide in a peaceable habitation, and in safe dwellings, and in quiet resting-places."

There is no need to struggle for anything in this world, and more particularly no need to endeavor to overcome others in the race. Everyone will arrive if he faints not, as we are members one of another. The cause of so many failures in the world is that men struggle, and their struggling leads them away from success. All things we see or know are combinations, combinations of God. Nothing exists independently. Everything coöperates to an end, and the end and the beginning are the same—God; God everywhere; God in everything.

The combination of God called man,—the divine spark and the physical quota,—is subject to controllable laws, which are inexorably fixed. Man's life is fixed in God, and being partaker of God's life, he is able to control and adjust these laws to suit his divine need. The divine in man is, "the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price."

If man struggles, and pants, and labors for himself on the assumption that he is one, a unit, or an independent identity, then he is making a mistake. Man is one with God. He has union with God, and God is all,—all mankind, everything, of permanence and goodness.

Oneness is complementary. Oneness is collective, a combination. Oneness is that state of life where nothing can exist of itself. To be at one with God, is to put on incorruption and to have that meek and quiet spirit which is of such great price and value in God's sight. Study to maintain the union with God which solves every difficulty, which satisfies every aspiration and desire.

If a man sits still in the quietness of God, un-

resisting towards insults, anger, or hate, nothing can affect his strength. A quiet answer turneth away wrath, and a still and peaceful demeanor turneth an enemy into a friend. God's quietness standeth forever, and the man who abides in this quiet brings peace to all with whom he comes in contact.

"Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth." This exaltation of God, and the supremacy of his children will come—indeed has already come on the earth. "Thy kingdom come. Thy will be done, as in heaven, so on earth." Man has only to open his eyes to see how all things, all movements, all peoples are becoming agencies of the kingdom. Influenced by the peace of God, men are finding, in him, rest for their souls. "Come unto me, . . . and I will give you rest." "Learn of me; for I am meek and lowly in heart: and ye shall find rest." Give up all struggles, all fighting for self, and become meek, and lowly, and restful. Get the quietness of God into your life, and you will have the peace which passes all understanding, a peace which can never be taken away.

THANKSGIVING PRAYER

We thank Thee, our Father, that Thou art light and in Thee is no darkness at all. We thank Thee that with Thy coming a new song is put into our mouths,—even praise unto Thee. We dare to hope because Thou art with us. We can be brave because Thy presence gives us courage. Teach us the meaning of the sunshine, the song of the birds, the message of the flowers, the manifestations of Thy will in the daily events of history, that we may know that the greatest fact in the universe is God, that the sweetest fact in the universe is that "God is love," that this God of power is our Father, and "no good thing will He withhold from them that walk uprightly." Amen.—*Charles L. Mead.*

CHRIST AND HIS KINGDOM

MAUDE BURT MCCALL

ET US consider the testimony of an eye witness to Christ's life and work. The apostles wrote of Christ from their intimate personal association with him. They were his daily companions. They lived with him, talked with him. Their accounts of his comings and goings, and of his teachings in the gospels and epistles, bring him very close to us, almost into personal contact. It is just as if a friend in France should have written about his daily associations with Marshal Foch. The great one would have become very real to us. We would have seen him and believed in him as the friend saw him and believed in him.

Read, then, what Peter has written in his letter to you and me about Christ, whom he knew in all the intimacy of discipleship.

II Peter 1:16-21 (King James version).

16. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

17. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

(You remember that Christ took Peter and James and John up into a mountain with him. While there he was transfigured. His face shone as the sun, and his raiment was white as light. A bright cloud overshadowed the company. It was a voice out of the cloud which said, "This is my beloved Son, in whom I am well pleased.")

19. We have also a more sure word of prophecy;

whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

20. Knowing this first, that no prophecy of the scripture is of any private interpretation.

21. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

Since Peter bids us take heed to prophecy (verse 19), as another witness for Christ, let us turn to the prophet Isaiah 9:6-7.

6. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: And his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.

7. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

Isaiah made his prophecy more than seven hundred years before the birth of Christ. Peter wrote his epistle about sixty years after the advent. But is there not a witness for Christ still nearer, still closer? Peter suggests one. He says (II Peter 1:19), "We have also a more sure word of prophecy; whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." What is the day star which is to arise in our hearts? Who is the child that is to be born unto us? The star and the child are one and the same witness. They are a witness greater than prophecy, greater than Peter, nearer than hands and feet, closer than breathing. The star, the child, is the Christ, the spiritual man within each one of us.

Isaiah has compressed the whole truth about Christ and his kingdom and its establishment, into the two

verses quoted. It is an inspired message, given directly to each one of us. It is so simple that he who runs may read.

During his ministry, Christ told Nicodemus that man's second birth came from above [within], that it was of the Spirit. The birth of the Christ within us is like the rising of a star. It is the uncovering of something that already exists. It is the awakening of the mind, or consciousness, to a knowledge that man is more than a physical body with five senses, through which he looks out upon a material world. It is the becoming aware of something back of, or beneath the appearance. The birth of the Christ is the realization that visible man and the visible world are not the whole of the universe. It is the realization that there is an invisible man and an invisible world, that these are the realities, and that all true knowledge is derived from them. The realization is faint at first. It is as an infant, compared with a man of full stature. It comes as a dissatisfaction with old beliefs and old things. One's whole being yearns for a gratification that the world cannot give. It is the Christ within, gently leading one to seek him. Unto each one he must come sometime, somewhere.

"Unto us a son is given." The son of whom is given? The Son of God. John says that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.) In truth, in reality, God is all there is. He has only himself to give. Hence, in giving us his Son, he has given us himself. In another writing, Isaiah calls the Christ Immanuel, God with us. (Isaiah 7:14.) The Son, the Christ, is God in, or, with man.

Note the word "given." The Son is a gift to humanity. He comes unsought. We do not have to search for him, or barter for him. We have only to open our minds and hearts to receive him.

Before Isaiah enumerated the child's names, he

states the Son's mission. "The government shall be upon his shoulder," the prophet writes. The responsibility of the government shall rest upon him. He shall be ruler. He shall be accountable for the administration, just as President Wilson is answerable for the government of the United States, or as a provost is answerable for the government of a great university. What is Christ's government? Is it a temporal kingdom, the setting up of a nation? He himself assures us that his kingdom is not of this world. (John 18:36.) If it is not an earthly kingdom, then it must be a spiritual one. Where is it? Let us anticipate the next verse for an answer.

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom." Who is David? Hebrew names all have significant meanings which lend themselves to the correct interpretation of Scripture. David denotes "the beloved." Of the increase of his government and peace there shall be no end upon the throne of *the beloved*, and upon his kingdom. Who is the beloved? You are the beloved. I am the beloved. The wounded soldier in the reconstruction hospital, who has borne the brunt of the battle in the thick of shot and shell, is the beloved. The magnate, seated safely at a mahogany desk in his private office, is the beloved. The Englishman, the Chinaman, the Eskimo, the South Sea Islander, the black man, the red man, the white man, is the beloved. Christ's kingdom then, is everywhere. Everywhere the beloved man is. Christ has no favorites. His throne is the heart of each. He rules over the mind, body, affairs or circumstances of each. This is the kingdom, threefold.

"Wonderful," Isaiah calls him. Yes, he is the same wonder worker today for us that he was for those in the days of old, in Judaea and Galilee and Samaria. He can find your very own place for you in the world, though from present conditions it would seem impossible.

He can guide and direct and increase your literary talent, which is seeking an expression in poetry or short stories. He can bring the patron to you who will make your musical career a success. He can bring the most beautiful harmony out of the greatest confusion, or remove the latter from your life entirely. Just receive him, and let him work the wonders.

What a "Counsellor" he is, too,—greater than any human friend, greater than the greatest lawyer. There is no long waiting in an outer office, with other anxious clients. There is no exorbitant fee to pay. Just ask for the wisdom you need to solve that business, domestic or social problem, and receive it.

He is "the mighty God"—powerful, royal; rich, not poor. He can break down all limitations, mental, physical, circumstantial. He can open prison doors, remove stones from the sepulchers that entomb us, and trample error into the dust. There is nothing that is impossible to him. Follow him, trust him, obey him.

He is the everlasting Father. There is no confusion in the prophet's mind between Father and Son. He says, "Unto us a Son is given," and then calls him the everlasting Father. The Father and the Son are one. Friends and loved ones may come and go, world after world may pass away, but a tender, watchful Father's love is enthroned in the center of our beings, that is the same by day, by night, in June or December, today, next week, next year, forever.

Christ is "The Prince of peace"—again an heir of royalty. How our hearts have longed for a worldly peace, to end the recent years, war ridden. Yet an everlasting heavenly peace abides within, for which we neither have to fight nor shed blood. Accept it. It is a gift.

The measure is heaped up, pressed down, shaken together, running over. Isaiah assures us that of the increase of his government and peace there shall be no end upon the throne of *the beloved*, and upon his king-

dom. No end of wonder, of wisdom, of power, of love, of peace in our kingdoms—our minds, bodies, affairs! The thought staggers the imagination. No end of wonder, of wisdom, of power, of love, of peace. When? In another incarnation? Where? In another world? No! Now! Here! Why, oh, why are we content to be pygmies, when we can be giants, paupers when we can be princes!

The increase of the government comes to set the kingdom in order and to establish it. It comes to destroy confusion, to fix the kingdom, to make it stable. The government of the kingdom abandoned to Christ but for a day, bears abundant fruit. First there comes a sense of stability, a feeling that one cannot be overthrown—and this in a world changing so rapidly that one cannot keep pace with it. Task after task is performed with new efficiency. Things left undone last week, or the week before, present themselves and demand to be finished. The urge from within cannot be resisted, and the kingdom is set in order. Probably one finds at one's very hand an article for which one has the greatest need. It had been overlooked before. The day long, one has felt bouyant, yet serene. Night comes, and with it a satisfying sense of work well done, of a day well spent. How much of heaven could be manifested here on earth in three hundred and sixty-five such perfect days!

Further, the kingdom is to be ordered and established with "judgment," with everything in its right relation to every other, and with "justice," with conformity to truth and reality.

Is the establishment to be for a day, or a week, or a month? No. Isaiah says it is to be "from henceforth even for ever," for eternity, then; for the eternal now.

Who is to accomplish the wonderful work? Our little human personalities? No. We are just to let the

"Lord of hosts" of all forces, bring to it pass. His yoke is easy, his burden is light.

How is the work to be done? Slothfully? No. Isaiah says the zeal of the Lord of hosts will perform it.

A great period of reconstruction is upon us. The world has need of wise, mighty, stable men and women. Let us determine, now, to abandon our daily living to the richness and the glory of the Christ-life.

We must not only be hearers and readers of the Word, but users of it as well. The illuminati, throughout the ages, have meditated upon the inspired words of Truth, as a means to their spiritual progress. For realization and manifestation, the use of Isaiah's message is invaluable. Here is a suggestive six days' study:

First day, Christ, the Wonderful, lives within me. The government is upon his shoulder. Of its increase and of peace there shall be no end in my mind, body, affairs, my kingdom. He orders and establishes my kingdom now, henceforth, forever. The zeal of the Lord of hosts performs it.

Second day, Christ, the Counsellor, lives within me, etc.

Third day, Christ, the mighty God, lives within me, etc.

Fourth day, Christ, the everlasting Father, lives within me, etc.

Fifth day, Christ, the Prince of Peace, lives within me, etc.

Sixth day, Christ, the Lord of hosts, lives within me, etc.

It is the thief who fears most that his goods may be stolen; it is the deceiver who fears most lest he be deceived by others; it is the one who speaks the harsh and unkind words who fears most lest he receive—and resents most—the unkind words from others. They who have the most kindness and goodness in their own hearts can see most clearly the kindness and goodness of intent in the hearts of others.—*Exchange.*

SUNDAY LESSONS

LESSON 7, SUNDAY, NOVEMBER 16, 1919.

WITNESSES OF CHRIST'S GLORY.—Luke 9:28-36.

28. And it came to pass about eight days after these sayings, that he took with him Peter and John and James, and went up into the mountain to pray.

29. And as he was praying, the fashion of his countenance was altered, and his raiment became white and dazzling.

30. And behold, there talked with him two men, who were Moses and Elijah;

31. Who appeared in glory, and spake of his decease which he was about to accomplish at Jerusalem.

32. Now Peter and they that were with him were heavy with sleep: but when they were fully awake, they saw his glory, and the two men that stood with him.

33. And it came to pass, as they were parting from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah: not knowing what he said.

34. And while he said these things, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35. And a voice came out of the cloud, saying, This is my Son, my chosen: hear ye him.

36. And when the voice came, Jesus was found alone. And they held their peace, and told no man in those days any of the things which they had seen.

GOLDEN TEXT—*This is my beloved Son: hear ye him.*—Mark 9:7.

SILENT PRAYER—*I hear the voice of Wisdom, and the Son of Righteousness in me bears witness to the power of God in man.*

Going up into the mountain to pray, means an elevation of thought and aspiration from the mortal to the spiritual viewpoint.

The prayer of understanding, which is founded in unselfishness, sends out a very high and pure thought energy. All mental action radiates rays of light—they are now called by physical scientists "N-rays." Psychics have long claimed that they could see these rays surrounding the body, not only of human beings, but of animals, plants, and even stones. Their claims have been considered chimerical, until within the last few years, when science has found that it can measure the force of these rays, and it is taking them into the realm of so-called *exact science.*

The character of the thoughts has all to do with the character of these rays. If the thoughts pertain to the things of sense, the rays are dark and weak; if the affectional and intellectual natures are active, they become highly colored and forceful; when the mind is exalted in prayer, a dazzling light radiates from all parts of the body, and especially from the head.

To pray effectively one must have Faith [Peter], Love [John], and Understanding [James]. These accompanying the *I Am* [Jesus] in prayer, reveal the law of denial [Moses] and affirmation [Elijah], which eventually does away with the personality, and brings forth the Christ at Jerusalem, [City of Peace].

Faith, Love and Understanding are "heavy with sleep" when we begin our devotions, but they become awakened through the exercise of exalted thought, and take on a certain degree of spirituality. But they do not fully understand the law of Divine Unity which exists in the higher spiritual. Faith would erect three tabernacles, or temporary thought bodies, not yet realizing the body of Christ, which is a unit.

After great spiritual activity there is a period of quietness, sometimes even gloom, and a feeling of fear takes possession of the developing, but not yet permanently illuminated consciousness. But the Father is not absent, and his voice flows out from the depths within, in assurance of Divine Sonship.

When conviction of the unity of the *I Am* with its Spiritual Source comes, there is neither denial nor affirmation, but simply *I Am*, Jesus. Telling no man the things which they had seen, represents the inability of the mind to express the revelations of the spiritual. There are no occult secrets to those who are spiritually quickened. Yet no language can explain that which occurs on a plane of consciousness in which the conditions and relations are far different from those of the material. The limited mind cannot grasp the powers of the unlimited.

DEFINITIONS OF TERMS USED

Thought Energy—The rate of action characteristic of thought.

Divine Unity—That unity which exists between all things as they are related to God, the Divine.

Temporary thought bodies—Bodies resulting from temporary, or limited, thought.

Body of Christ—The body which is the result of spiritual thought; it maintains its unity with Spirit, even in manifestation. This is first individual, and then universal, including all men.

QUESTIONS

1. What is "going up into a mountain to pray"?
2. Explain "N-rays."
3. What is the result when Faith, Understanding and Love accompany the *I Am* in prayer?
4. What is the result of an unenlightened faith?
5. When do denials and affirmations cease?
6. Are there any occult secrets to the spiritually quickened? Explain.

LESSON 8, SUNDAY, NOVEMBER 23, 1919.

JESUS CORRECTS JOHN'S NARROWNESS.—Luke 9:46-56.

46. And there arose a reasoning among them, which of them was the greatest.

47. But when Jesus saw the reasoning of their heart, he took a little child, and set him by his side,

48. And said unto them, Whosoever shall receive this little child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same is great.

49. And John answered and said, Master, we saw one casting out demons in thy name; and we forbade him, because he followeth not with us.

50. But Jesus said unto him, Forbid him not: for he that is not against you is for you.

51. And it came to pass, when the days were well-nigh come that he should be received up, he stedfastly set his face to go to Jerusalem,

52. And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

53. And they did not receive him, because his face was as though he were going to Jerusalem.

54. And when his disciples James and John saw this, they said, Lord, wilt thou that we bid fire to come down from heaven, and consume them?

55. But he turned, and rebuked them.

56. And they went to another village.

GOLDEN TEXT—*Grace be with all them that love our Lord Jesus Christ with a love incorruptible.*—Eph. 6:24.

SILENT PRAYER—*In our unity of purpose, we are all one in spiritual progress.*

In the realm of Spirit there is no relative degree of importance. All things, whether they appear great or small, play an equally important part in the universal scheme of spiritual evolution. A tendency to seek position or prestige is sure evidence that one is straying from the path of absolute Truth. Jesus Christ exemplified the right spirit in this matter when he called attention to the child. The child does not recognize rank, does not take account of evil, and does not seek to selfishly possess, until so taught. He who assumes the childlike attitude in the presence of the Spirit, receives the Christ, and is in perfect harmony with the working

out of Divine Order. True humility is one of the secrets of greatness.

One of the greatest hindrances to spiritual progress in the race, is condemnation of those who do not follow our own prescribed system of belief. John had seen one casting out devils in the name of Jesus Christ, but because that one did not happen to literally follow with the disciples, John was ready to condemn and put an end to his ministry. Jesus Christ clearly set him right on this point, when he told him that "he that is not against us is for us." Life is expression, and spiritual life is expression in a constructive manner, using the spiritual principles which Jesus Christ used. Criticism and condemnation cause repression and failure to express spiritual capacity, therefore they should be classed as sinful.

In truth, everyone who is expressing his spiritual ideals to the best of his ability, is with us, or is unified with us in spirit and purpose; he is perhaps doing as much in his way to lift up the race consciousness as we are doing in our way. This must be recognized by all who are endeavoring to progress spiritually, and the sooner we come to this recognition, the sooner will we help to break down the barrier of criticism that is hindering the full expression of the kingdom of righteousness. Because one church differs from another in certain methods or beliefs, is no argument that either one is wrong. If both have the one common purpose of spreading the Gospel of Truth, there can be no conflict, and therefore they are filling a definite place in carrying out the Divine Plan. "He that is not against us is for us." Therefore, if we take a stand against the progress of the Divine Ideal in any of its phases, through any individual or organization, we are taking a stand against Principle itself. On the other hand, if we stand with every sincere and constructive effort to fulfill divine ideals, we are standing with Principle.

Jesus Christ clearly reveals that difference of opinion arises from the fact that judgment is based upon

appearances. "Ye know not what manner of spirit ye are of." (St. James Version.) When we take into account the spirit of every constructive movement, unity of thought and purpose stands out clearly, and there is no opposition, but all are coöperating to one common end.

When organizations, institutions or individuals do not express up to an ideal standard, the mission of other organizations, institutions and individuals is not to condemn or seek to destroy, but to coöperate, in an earnest endeavor to lift them up into the ideal to which all aspire. In other words, our mission is to be continually preaching and living the Gospel, instead of criticizing the activity of others.

DEFINITIONS OF TERMS USED

Realm of Spirit—Wherever God, as the underlying Principle, is working himself out into expression. This is every place; the Principle only awaits the recognition of man to so manifest that no other realm shall appear to have being.

Spiritual evolution—The unfolding of the spirit of God into expression.

Divine Order—The order by which God brings himself into expression in his creation.

Race consciousness—The sum of the ideas prevalent in the minds of all men, taken as a whole.

QUESTIONS

1. What is Jesus Christ's teaching in regard to rank in spiritual development?
2. What effect has condemnation upon one's spiritual progress?
3. Should any constructive movement be considered as being in opposition to the development of spiritual ideals?
4. Does a difference of opinion necessarily signify that some one is wrong?
5. What is the basis of agreement?
6. What should be our attitude toward individuals

and institutions that do not measure up to the highest ideals?

LESSON 9, SUNDAY, NOVEMBER 30, 1919.

JESUS TEACHES PETER TRUE GREATNESS.

—John 13:5-16, 36-38.

5. Then he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6. So he cometh to Simon Peter. He saith unto him, Lord, dost thou wash my feet?

7. Jesus answered and said unto him, What I do thou knowest not now; but thou shalt understand hereafter.

8. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

10. Jesus saith to him, He that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

11. For he knew him that should betray him; therefore said he, Ye are not all clean.

12. So when he had washed their feet, and taken his garments, and sat down again, he said unto them, Know ye what I have done to you?

13. Ye call me, Teacher, and, Lord: and ye say well; for so I am.

14. If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet.

15. For I have given you an example, that ye also should do as I have done to you.

16. Verily, verily, I say unto you, A servant is not greater than his lord; neither one that is sent greater than he that sent him.

36. Simon Peter saith unto him, Lord, whither goest thou? Jesus answered, Whither I go, thou canst not follow me now; but thou shalt follow afterwards.

37. Peter saith unto him, Lord, why cannot I follow thee even now? I will lay down my life for thee.

38. Jesus answereth, Wilt thou lay down thy life for me? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

GOLDEN TEXT—*The Son of man came not to be*

ministered unto, but to minister, and to give his life a ransom for many.—Matt. 20:28.

SILENT PRAYER—*The ministry of the Christ word in me lifts me up and enables me, through it, to minister to all men.*

In every act, Jesus taught some lesson of soul unfoldment. The disciples of Jesus "disputed one with another . . . who was the greatest. And he sat down, and called the twelve; and saith unto them, If any man would be first, he shall be last of all, and servant of all." (Mark 9:34, 35.)

Spiritual consciousness puts on a common level, all men and things. In the sight of God there is no great and no small. The principle of life supplies the dirty, lazy tramp, as fully and freely as it does the most cultured lady. Those who "put on Christ" must do away with rank and title. The love of God in the heart makes man love and serve his enemies with the same service that he gives to his friends. Jesus washed the feet of each of his disciples, including Judas.

The feet are the most willing and patient servants of the body. They go all day at the bidding of the mind, and upon them rests the burden of material thought. The more we believe in matter, the greater is the burden laid upon the feet, and the more tired they become.

Jesus made denial of materiality by washing the feet of his disciples. Even Peter, spiritual Faith, must be cleansed of his belief in the reality of material conditions. It seems a menial thing to wash the feet, but Jesus taught and exemplified the willingness of Divine Love to serve in this humble way, that man may be redeemed from the pride of the flesh.

As Christ cleanses our understanding through his great love, so should we cleanse the understanding of our fellows. The great teacher delegated to his disciples and students in every age and land, the ability

and power to cleanse the mind of false standards of life. This is not only a teaching; it is also a life to be lived. The true teacher of Practical Christianity must be a Christian—a follower of Jesus in all his ways. If there are those who need ministering to, yet who, like Judas, are possessed of the adverse mind, they should receive the same humble service that is given to those in the faith. Of all the great teachers, Jesus was the most impartial and humble. He associated with the despised publican and sinner, and did the menial offices of a servant, that men might appreciate the unity of the one Life. Every adverse condition will succumb to Divine Love. Pour your love out upon your enemies, and they will surrender in the end.

DEFINITIONS OF TERMS USED

Soul—Man's consciousness. That which he has apprehended or developed out of Spirit. Soul is both conscious and subconscious.

Soul development—The unfoldment of Divine Ideals in the soul, or consciousness of man, and then bringing these ideals into expression in the body.

Mortal man—The fleshly man, subject to death.

Principle of life—God imminent in the universe, as the great underlying cause of all manifestation.

Put on Christ—To develop a consciousness according to the Christ standard.

QUESTIONS

1. What did Jesus teach in every act?
2. Has rank or title a place in spirituality?
3. What is the great cause of one's being tired?
4. What does Jesus, washing the feet of the disciples, illustrate?
5. How do we help to cleanse the minds of others?
6. Should we make any distinction in our service to men?

Lesson 10, Sunday, December 7, 1919.

PETER AND JOHN ASLEEP IN GETHSEMANE. —Mark 14:32-42.

32. And they come unto a place which was named Gethsemane: and he saith unto his disciples, Sit ye here, while I pray.

33. And he taketh with him Peter and James and John, and began to be greatly amazed, and sore troubled.

34. And he saith unto them, My soul is exceeding sorrowful even unto death: abide ye here, and watch.

35. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him.

36. And he said, Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt.

37. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest thou not watch one hour?

38. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

39. And again he went away, and prayed, saying the same words.

40. And again he came, and found them sleeping, for their eyes were very heavy; and they knew not what to answer him.

41. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough; the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42. Arise, let us be going: behold, he that betrayeth me is at hand.

Golden Text—*Watch and pray, that ye enter not into temptation.*—Mark 14:38.

Silent Prayer—*All the faculties of my being are awake to the unfolding Christ ideal in me.*

In order that man may escape the agony of the crucifixion, he must first train his faculties to absolute obedience to the higher vision. Forces that have long served the intellect are not always easily and fully converted to vital service of spiritual ideals. From our first perceptions of Truth, this change should be going

on; otherwise, in our great need, the necessary forces to carry us through successfully will not be available.

From any position in life, man can change to another; the adjustment from the one to the other is mild or severe, according to the extent or degree of change involved, and according to the responsiveness and adaptability of his physical and mental forces. From the mechanical world to the world of art, a very extreme change would be involved, though there is art in mechanics, and much mechanical work in connection with art. However, the activity and application involved in these two realms of expression, are vastly different. Should one attempt to change quickly or without having first well learned to direct his forces, much suffering might result. There would doubtless be times when such a one's faculties would literally go to sleep, unless they were all thoroughly imbued with the spirit of the new undertaking.

The experiences of Jesus Christ are often considered out of the ordinary and peculiar to him alone. One of the greatest values to us in the history of his life, lies in the fact that his experiences were in nearly every particular similar to those of men today, differing only as our personal problems differ today.

From this lesson it is clear that Jesus Christ had failed to sufficiently awaken Peter [Faith], James [Judgment], and John [Love], to the importance of the hour and the necessity of their full coöperation in meeting the need of the hour. As we enter new and untried fields of experience, we find this same thing true of ourselves.

In a new venture, if one has so developed faith that it will serve him beyond points where reason and experience carry him, his judgment will be keener, clearer and truer, and his love of the adventure be great. His progress will therefore be even and sure. Where one's faith fails him, the way is dark, his judgment is dulled, and he is delivered into the hands of adversity. In

this state, progress is a literal crucifixion, and accomplishment is difficult.

It is therefore of utmost importance that we keep faith, judgment and love constantly on the watch. They must be developed and exercised at every opportunity, so that they are serviceable and dependable faculties at all times. They must be trained to carry one over the places where the way is not apparent, and past conditions the solution of which the reasoning mind cannot see. When these faculties are thoroughly trained, our Gethsemane will not be one of suffering and sense of being forsaken, but an interesting unfoldment of new ideals and possibilities.

DEFINITIONS OF TERMS USED

Higher vision—The perception which man has of his own greater possibility as a spiritual being.

Adversity—All of that which appears to oppose the progress of man.

Reasoning mind—The mind that measures and judges from past experiences and personal standards.

QUESTIONS

1. How may man escape the agony that usually accompanies crucifixion?
2. When should we begin training our faculties to serve our spiritual ideals?
3. What makes our changes in life difficult?
4. How does the life of Jesus Christ have greatest value to us?
5. Explain Peter, James and John being asleep in Gethsemane.
6. To what extent should the faculties typified by Peter, James and John be kept awake in one's life?

To become like Christ is the only thing in the world worth caring for, the thing before which every ambition of man is folly, and all lower achievement vain. . . . Reflect the character of Christ, and you will become like Christ.—*Henry Drummond.*

The Home

Christ is the head of this house.

It is to Jesus Christ we owe the truth, the tenderness, the purity, the warm affection, the holy aspiration, which go together in that endearing word—home; for it is he who has made obedience so beautiful, and affection so holy; it is he who has brought the Father's home so near, and has taught us that love is of God.—James Hamilton.

MRS. MAY'S PHILOSOPHY

Article III.—Growing Young

A new problem came into our home with the advent of John's mother. I've always loved John's mother, because she is John's mother. Dear soul! She has raised her family—four in all—and bestowed upon them the best that her sweet, devoted mother-heart and life could give.

John says that his mother made the mistake of giving herself, soul and body, to serve the wants of her children, instead of teaching them to wait upon themselves, and that in their thoughtlessness they accepted the sacrifice and grew in selfishness.

After the head of the house was taken, the children married, and the old home broken up, John's mother has been making her home first with one and then with another. I can plainly see that she feels like an intruder, and has come to look upon herself as a worn out, antiquated piece of household furnishing.

Her quiet attempt to be unobtrusive, and her eagerness to act in any capacity that may be of service to

the family, touch my heart in a manner that is almost painful.

I have counseled with John and Benny as to how we could devise ways to make the dear mother and grandmother feel that she is not only a welcome, but a needed member of our little household, and that she is to have a voice in all things concerning its management. We had hoped that this would appeal to her, and though she appreciates what she calls our "sweet generosity," yet she insists that her time of usefulness has passed, her life in its closing chapter, and that we must not try to spoil our happy young lives by dragging an old woman along with us.

We had exhausted our fund of persuasion and argument on the subject, when who should come to our rescue but the wise Mrs. May! It was like a gleam of sunshine. She was delighted with mother, and mother was delighted with her, and—wasn't it fortunate that her own dear, blessed grandmother was coming to visit her home soon! And what an opportunity we would both have, (with such material on hand), to bring new blessings to our homes! So her sweet tongue ran on, until it would seem no home could be complete without these dear older children, so rich in experience.

I could see mother's face changing under the radiance of Mrs. May's ideas. Before our visitor left, she declared that she was going to gather in all the neighboring home makers and their mothers, to meet her grandmother when she came, that mother and I were already invited, and she would add the date later. She thought she would call it a tea party, as that might be the most fitting name for a reception of this kind.

A tea party! A surprise party would have been a more appropriate name, I thought, as we were presented to the sweetest bundle of personality I have ever met—as "my Grandmother Goodwin."

There were about twenty of us, mothers and grandmothers, present, and wonder was expressed in every

face as this young-old, gracious lady extended her hand to each in greeting, and smiled upon us. Why! It was just as if old Time had been met and vanquished by this creature, daintily gowned in soft gray and old lace, with a touch of pink here and there. Her face was as pink and dimpled as a child's, and the crown of hair on her head was like a silver coronet.

Grandma Wyckliffe was the first to break the silence after all were comfortably seated, and she voiced the sentiments of the surprised guests as she blurted out, "Why, Mrs. May! I thought you invited us to meet an old woman! You don't mean to palm this girlish lady off on us as your dear grandmother and your son's great-grandmother?"

There was a peal of gratified laughter from Mrs. May as she replied, "That is just why I wanted you to see her—because she is the 'real stuff,' and there's no 'palming off' about it. I know, for I've lived with her almost ever since I was born, and it is to her that I owe my unusual advantages in life."

"Well, how old is she, anyway?" chirped the ancient looking mother of Mrs. Carp.

Mrs. May referred this question to her grandmother, whose eyes twinkled as she arose and bowed to Mrs. Wyckliffe, thanking her for her compliment, and saying in answer to the question just asked, "You all know the proverbial hesitancy of woman to tell her age, and I have long since put out of my mind the counting of years. Strange as it may sound to you, we hold ourselves bound to the wheel of time through our own thoughts and words, and we have come to believe that an accumulation of years ages and robs us of our powers of mind and body, so that at four score years and ten, decrepitude and uselessness overtake us. Now, as I have proved to myself, there is a knowledge of life, which, understood and practiced, frees us from bondage to the weight of years, and leaves the mind and body free to gain instead of lose, as our experience progresses.

"You have asked me a question which I will answer in two ways. As time counts, I am far past my eightieth mark; but as modern science reveals, the particles that make up my body are renewed every eleven months, so you see we are really given a new body every year; as Spirit never ages, we are like the little girl who, when asked how old she was, replied, 'I ain't old; I'm new.' So I answer you that in spite of the years, we have a right to be new. Can't you believe it for yourselves, as well as for me?" With a smile of assurance, Mrs. Goodwin resumed her seat.

It would take a better artist than I am, to depict the varying expressions that followed each other across the faces of those tradition-ridden women.

It was John's own, dear, modest little mother, who involuntarily fired the question, "Well, why do we grow old, then?"

Every eye turned in her direction. Could I really believe what I saw? Her quiet little face seemed suddenly lighted up, as if an imprisoned soul had leaped into it and beckoned for its freedom.

There were all manner of questions asked and answered, as these women-of-many-years fought with the doubts and fears that rose up in their crystallized mentalities and resisted the unheard of ideas which Grandma Goodwin represented and set forth; but one had caught the vision—even John's little mother.

Mrs. May promised that her question should be fully discussed after tea, which the maid just then announced, a la buffet.

There was almost as much surprise manifested at this manner of serving tea as had followed the introduction of Grandma Goodwin.

"Why, are we going to eat in our laps?" asked Mrs. Wyckliffe of her daughter, who answered timidly, "Mother, don't you give our ignorance away, but do like the others do." And so she spread her napkin neatly in her lap and took the plate that was offered.

Everything went smoothly until she discovered that the tea was lacking, and then she turned to her next neighbor and said, "Who ever heard of a tea party without tea?"

Mrs. May, who came near, smiled and assured her that the tea would not be lacking long. "You see, we newfangled folks have newfangled ways. It's good to have a change, now and then. I'm sure you will approve of this new way."

Just then the maid appeared, pushing the little tea service. A murmur of approval followed, and Mrs. Wyckliffe supped the precious nectar, declaring she had never before enjoyed a cup of tea so much in all her life. There was something about Mrs. May's unusual way of serving that seemed to touch a new appreciation in her unusual guests, for with the delicious quality of her tea and sandwiches was mingled the essence of good will and fellowship.

There was a pleasant, eager attentiveness awaiting the promised answer to the important question left over, which I will report later.

FAITH

Given a man full of faith, you will have a man tenacious in purpose, absorbed in one grand object, simple in his motives, in whom selfishness has been driven out by the power of a mightier love, and indolence stirred into unwearied energy.—*Alexander Maclaren.*

I never heard my father's or mother's voice once raised in any question with each other; nor saw any angry or even slightly hurt or offended glance in the eyes of either. I never heard a servant scolded, nor even suddenly, passionately, or in any severe manner, blamed; and I never saw a moment's trouble or disorder in any household matter.—*John Ruskin.*

MUSIC IN THE HOME

MARY S. FLINT

One has said that "music is original among men, because it is a thought of God."

All music was originally vocal. The voice of the first man was modulated by thought. He sang of the created world, in his first utterances.

The various modifications of voice are innate. We have each, from babyhood, upwards, been making them when under the power of the various sensations and emotions, by which they are prompted. Being conscious of each feeling, at the time when we make the consequent sound, we acquire an association of ideas between sounds and the feelings which cause them. Thus the modifications of voice became a language, through which we can understand the emotions of others. Music is the means of exciting our sympathy with its producing emotions; it has always been here; it is here that we may get a true apprehension of God's thought. It is the language of the higher life. It helps us toward a pure, beautiful and holy life. We sit in its presence, as spiritual beings. When we are joyous, our hearts pulsate in happy union with the melody which rises to our lips; in times of grief, no other influence is so soothing or so sustaining.

The most fitting place for music to exercise its influence is in the home, and no home can be ideal without its gentle ministry. We all need music and poetry to make the daily routine of life free from monotony. One can picture the ideal home, where the mother is seated at the piano, playing and singing, while the father and children group themselves around, to join in the inspiring music. Another picture is an open fire, where, seated in an armchair, the grandfather of the family has a grandchild perched on each arm of his chair, while a third child is resting in his lap. To the roar of the crackling wood of the open fire, is added the rich bass

tones of this snowy-haired patriarch, and the shriller tones of the three children, whose clear, young voices mingle with his.

Every Sunday the same familiar hymns are used. The influence of the hymns in the lives of these young people, will never be forgotten. Spiritual songs, learned when one is young, are indelibly stamped on the memory, and are a great comfort all through the years. It is deplorable that so much of the cheaper music heard on the street creeps into the home; for while the music is catchy, the words are often coarse and unfit for children to know.

The mother can guard her children against this music by having volumes of the familiar songs of the past, and the best melodies of the present, on the piano. By instruction, she can teach the children that they must always play or sing that which is uplifting.

An article in a magazine for mothers, tells us that we cannot begin too early to teach the children to sing, for a child knows more about music than we give him credit for. Music is to the children a new and compelling language, a happy outlet for the emotions. Because all children are fond of listening to music, they want to make music. What mother sings does not matter to the little child; but she must sing. If the tune of the song is carried carefully, with no dropping of tone, the child is receiving his first lesson in singing. He will begin to try to sing, too. The article adds that the people who are canning music for home delight, are meeting the needs of the children now. Nearly every home has its victrola, and the songs reproduced on this instrument are so pure in tone that they give the children wonderful models to follow in their home and school singing.

Music has also the power to soothe tired children at the bedtime hour. The writer of this has brought her girl and boy up to feel that they cannot close their eyes until they are lulled to rest by the sweet strains of music. In playing or singing children to sleep, the mother's own

nerves are rested, and she can sit down to an evening of sewing or reading, with a feeling of restfulness that would not be experienced but for that half hour of music.

Canon Shuttleworth says, "Music is the voice of God to the soul. There are other ways of preaching the Gospel than by speaking from the pulpit. A singer, filled with the power and pathos of some great spiritual song, can touch the hearts of men who would listen unmoved to the most eloquent of sermons. The voice of the organ or piano, interpreting the consecrated thought of a great composer, has often and again repeated the message of the Christ. Music is the speech of the Spirit, the language of the soul. What we cannot utter, but dimly feel, that music seems to say for us. It is the voice of our unshaped and unspoken prayer." "Music lifts us to heaven, because music is harmony; harmony is perfection; perfection is our dream, and our dream is heaven."

THE GREATEST GIFT IN THE WORLD

EUNICE L. STALKER

I heard a voice in the wilderness saying:

"Love ye one another, for love is of God."

I turned and lo, there stood Love, hair golden, cheeks aflame, eyes into whose depths one gazed afar toward green fields and still waters.

"Come," she said, and her outstretched hand touched mine.

Slowly, yet quietly, I followed. 'Neath a tall tree, suspended from its branches, an Indian babe was strapped in its basket. Love tiptoed by, but as I turned I noticed a new light in the face of the Indian mother, as she bent over the sleeping form of her child.

At the shore's edge we entered a canoe; amid peaceful waters reached the other side, where with brow troubled and shoulders bent, a young man stood. In

the waters before him he saw the solution to his problems. Love lightly touched his cheeks. The cloud lifted from his face, his shoulders straightened, and he again turned in the direction of his goal. For some moments I stood gazing after him, then Love came closer to me.

"Heed you the lesson?" she whispered.

"Yes," I replied, and I again followed where she led.

Through a garden we wandered, and first here and then there, Love touched her lips to the beautiful flowers.

"Just a little message I am enfolding in the petals," she said, as she noted my questioning glance.

In the lawn beyond sat a lady, whose hair was white and cheek pale. Love hurriedly crossed the space between, and placed both arms around the lady's neck.

"I adore you," she whispered.

The bent form straightened; rose tints touched the faded cheeks, and the lady turned to see whence came the voice, for before her vision a picture passed of a young man bending over her and whispering, "I adore you." The wonderful light which crept over her face held me in its grasp, and I hesitated; but Love again said, "Come," and took me by the hand.

"Why do you not tarry longer?" I ventured to ask. The first shadow I had detected crossed her face.

"It is because, as compared with the great wide world, we messengers are so few that we must make haste on our journeys; but soon there shall be many messengers, then we may tarry longer."

We entered the city, wending our way through the crowd, and as I gazed into the faces of the great mass, I wondered that Love did not try to lift the burdens that each seemed to be carrying.

On the lower step of a flight leading to a large building, a little girl sat huddled, cold and hungry. Love placed her hand on the child's head, and with a face almost divine, the little one glanced up. Love

picked her up, and together we entered the building. We were soon in the midst of a large court room where a man sat, the lines of determination on his face spelling out the words that he could not forgive and again receive into his home, the young woman who sat near with head bowed.

The judge picked up his pen to write the words which would separate them forever, when Love walked to his side and placed the child between the husband and wife.

"It is all I have to offer," she said, "but it is the greatest thing in the world—Love."

The divine face of the child looked toward one, then toward the other. The eyes of the couple met, and as the judge laid down his pen, together they left the court room.

In a little shaded nook of the lawn below, Love placed her hands on my shoulder.

"All that you have seen today, you understand?" she asked. Without waiting for an answer, she continued:

"In a very beautiful home, some distance from here, a little girl sat praying that Love would open the hearts of her dear ones, so that there would be no separation, and I was sent forth to bear the message. You will note the wonderful power of Love from the other hearts, which were also set aglow on our journey."

Then, as she floated away, the words came back to me, "If you would seek the greatest gift, be a messenger of Love."

Faith is the very heroism and enterprise of intellect. Faith is not a passivity, but a faculty. Faith is power, the material of effect. Faith is a kind of winged intellect. The great workmen of history have been men who believed like giants.—*Charles H. Parkhurst.*

OUR PAGE OF BLESSINGS

"Before thou eatest, pause and raise
Thy thought to heaven in grateful praise."

THE TRIUMPH IN THE WILDERNESS

He . . . said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Dear Father, we thank thee for this food. We eat it in gladness and singleness of heart, rejoicing always in thy manifold blessings to us, thy children.—*T. S.*

Dear Lord, we thank thee for the richness of thy bounty. Bless this food to the nourishment of our bodies, and feed our souls upon thy living Word. We ask in His name.—*M. B. P.*

In this food we acknowledge the spiritual manna that daily comes fresh from thy hand, our loving Father. We thank thee that all our needs are now supplied, that our strength is renewed and our lives hid with Christ in God.—*I. O. S.*

With our food blessings, we include this beautiful

HOUSE BLESSING

Bless the four corners of this house,
And be the lintel blest;
And bless the hearth, and bless the board,
And bless each place of rest;
And bless the door that opens wide
To stranger, as to kin;
And bless each crystal window-pane
That lets the starlight in;
And bless the rooftree overhead,
And every sturdy wall;
The peace of God, the peace of man,
The peace of Love, on all.

—*Arthur Guiterman.*

SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help if you have faith in the power of God.

We will instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over." All letters are confidential.

UNITY SCHOOL OF CHRISTIANITY,
SILENT UNITY DEPARTMENT
Tenth and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

Held daily at 9 p. m.
November 20 to December 20, 1919

I praise the joyous free-flowing energy of Spirit in every part of my being; I rejoice in health and happiness.

PROSPERITY THOUGHT

Held daily at 12 m.
November 20 to December 20, 1919

I praise God for the fulfillment of all his promises; I rejoice in my prosperity and success.

EXTRACTS FROM LETTERS

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

I have read your book, "Christian Healing," with interest. It is very good, possesses sound judgment, good sense, and the right knowledge and true intelligence. Shakespeare said that the mind is the man. We can inspire the mind to good and noble efforts in life, and it, like everything else, will grow if used in the proper direction. . . . I had the misfortune, when only a little child, to have the cup of my arm pulled out, and it was never put back again. So I did not use that arm, and it is like a child's arm withered. That shows me that if we do not use our powers, whether intellectual or physical, they will not grow; they lie dormant, do they not? I am in good health, and I believe in God and trust in him as the days go by. He has helped me spiritually many times. Men and women need not be discouraged if they will look to the higher self and ask the Father's aid. . . . I have often wondered why it is that a man has to exert power, when in water. Water is life to us, and all life, whether it be in the animal, vegetable or mineral, lives together, does it not?

"The mind is the man," but man is a triune being. He is Spirit, soul and body. He must be constantly conscious of Spirit, of soul, of body; he must unify these three, if he would show forth perfectly that which he is created to be—God in expression.

If we considered only the present, in the sense of *this time, this environment, this body*, we might be dismayed, confused as to existing conditions. But when we consider the Divine Plan that is being brought forth into manifestation; when we know that the ultimate is perfection, we lift our eyes to the eternal, and all of

our building, even though done little by little, day by day, is according to the perfect pattern, as that pattern is revealed to us from the mount of our own spiritual consciousness. Any work which we know does not measure up to the spiritual standard, is "scaffolding," and will be taken down as the true building is brought forth.

Man's perfect body has always existed in God-Mind as the Christ, or Perfect Idea Man. This perfect idea is implanted in man at his creation, and it is always with him, in his spiritual consciousness.

We get the perfect body idea through a sort of *feeling image*, or spiritual sight of it. We cannot get a tangible picture, even in mind, but we *know* somewhere deep down in the center of consciousness, what the perfect body should be. This perfect body is Mind, an Idea, and its manifestation is the spiritual expression of the Mind qualities,—Life, Substance, Intelligence, Strength, etc. The body which we now have is a sort of "scaffolding,"—made of the same pure life and substance and intelligence as the true Christ body, but after a somewhat cruder fashion, a denser combination. As our Christ Consciousness, our Divine Ideas, are expressed in right relation, the "scaffolding" is taken down, the literal translation of the body takes place, little by little, and we show forth the glory of the Lord, the unlimited inbreathing and outbreathing of Spirit.

Knowing the Truth of being, we gladly accept the condition, the place, the state of mind, in which we *find* ourselves, as being the very best place for us at the time, and go to work, diligently doing what is to be done first and going right forward, making such changes and improvements from day to day as are needed. In this way, you can see that we do not accept the condition in which we find the body as a permanent thing, not even for a short time. The body is very responsive, and will change as the mind changes concerning it, and as the soul qualities expressing through it change. We

would not advise that one begin working directly with the body, but that he should consider his body an expression of ideas; the work, then, is with his ideas. Hold that mind and body are one; that the renewal of mind also transforms body.

The Life Principle is action. Exertion is one of the factors of life. We must exert, or act, if we would stand out, express or press out, the God-given ideas concerning life. The swimmer has faith, and trusts in the water to hold him, to carry him forward, but he knows he must make use of the powers within him if he would swim or stand out in the water. If he simply negatively thought of himself as one with the water, he would sink into it, finally becoming more negative than it, and dissolution would come. His body might float for a time, but he would not be directing its action, nor expressing his intelligence.

* * * * *

The woman friend of whom you dream so often, represents the Holy Spirit within you; this you need to recognize more fully than you have been doing, giving it a greater place in your life. You are now looking too much to the outer, to this friend, for your inspiration, standard, and good. In your thoughts you should loose her—let go your personal hold on her. Then look within and affirm the presence and all-sufficiency of the Holy Spirit, as the Source of your understanding, satisfaction, and guidance. As you, through the Holy Spirit, bring forth into greater expression the Divine Feminine, Love, and the Divine Masculine, Wisdom, within yourself, and unify these two, you will find yourself clinging less and less to persons in the outer; you will be more complete within yourself, as God intends you to be. The inclosed booklet, "The Uplifting of Love," will give you some helpful thoughts along this line.

Thanksgiving-Praise
I praise the joyous, free-flowing energy of Spirit in every part of my being: I rejoice in health and happiness.
I praise God for the fulfillment of all his promises: I rejoice in my prosperity and success.

SILENT UNITY HEALING

HEALTH

Framingham, Mass.—The baby has had no convulsions since the day I wrote you for prayers. He is fine in every respect. This is a wonderful demonstration to me, for my little one was given up by the two doctors and the two nurses, who were in constant attendance.—*L. M. M.*

Cuyahoga Falls, Ohio—Enclosed please find a free-will offering. M. R. asked me to send it to you with his deepest praise and gratitude. When I telegraphed you for prayers for him, he was suffering with a lame back. He is now perfectly well.—*Mrs. A. E. R.*

Spokane, Wash.—I suffered about a month or so from an appearance of eczema on the head and ear. The last week I was swollen very badly. One night, I awakened suffering too much to move. We called the telegraph operator and sent a message to you. I went to sleep, and the next morning awakened perfectly well. There was not a trace of the purple swelling. I praise God!—*Mrs. A. O. T.*

New Orleans, La.—Last week I suffered from a very sore eye. It was so sore that I had to remain in a darkened room. I did not consult a doctor, but left it to the Great Physician. The other eye began to trouble me. On going to bed one night, I felt somewhat discouraged, but I did not lose faith. When I arose the next morning, I had forgotten all about the eye, until later on when my little girl asked how it was. Then I realized I had been healed through faith.—*Mrs. B. D.*

Beatrice, Neb.—I wrote you for prayers for Mr. B., who had cancer of the mouth. Soon after writing you, he began to get better, and now he is well and has been at work since June.—*Mrs. J. B.*

Peoria, Ill.—My gas stove exploded, burning one hand severely. I immediately affirmed perfection for the burned member, and within five minutes the pain was entirely gone. The skin did not even peel off. I have also been healed of a painful attack of piles. The healing was almost instantaneous, and the affliction has not returned.—*Mrs. F. T.*

Memphis, Tenn.—It is impossible to tell how thankful I am to God for the strength and blessings which I have received through Unity. For five years, I had what is called rheumatism, and for four months I had not walked

without crutches. Two weeks ago I put the crutches down and walked in the house. Yesterday I walked out into the yard. I am a new creature in Christ Jesus.—*Mrs. L. B. Lang*, 2 Crematory Place, Memphis, Tenn.

Cedar Lane, Texas—My son, who was suffering with bladder trouble, has been healed through your prayers. Praise the Lord!—*L. R.*

Los Angeles, Cal.—I wrote you for prayers for my husband's eyes. I am thankful to say that they are healed. —*Mrs. W. J. B.*

Santa Monica, Cal.—When I sent my tithe in last week, I asked your prayers for my back, which was very lame. Before the letter could have possibly reached you, I was entirely healed. I thank you for your prayers.—*A. A.*

Detroit, Mich.—I wrote you for prayers for my face and eyelids, which were badly swollen, and which I thought were poisoned. Soon after writing, the swelling left, and I am now entirely well. I praise God for the good work you are doing.—*Mrs. E. T.*

Lincoln, Neb.—I thank God for the good I have received through Unity. My eyes do not pain me, and I am not bothered when I read and sew.—*Mrs. M. E. R.*

Lynn, Mass.—I asked prayers for my daughter, who has had hay fever for several years. Before the letter had reached you, she was completely cured, and has not had a recurrence once this summer.—*V. C. P.*

Calgary, Alta., Canada—Having a very painful eye, I sent you a telegram, asking help. The next day the pain left, and now my eye is quite all right in every way. I thank you so much for your loving prayers.—*Mrs. L. P.*

Guthrie, Okla.—I thank you for prayers for my baby. Her throat is healed, and her voice is as clear as can be. —*Mrs. H. A. McC.*

Brooklyn, N. Y.—I wrote you for prayers for my little grandson, who had a severe case of whooping cough. Since I wrote you, his cough is gone. I thank you very much for your prayers.—*Mrs. A. D.*

Cozad, Neb.—My little, six-year-old boy got his hand very much mangled on the wire fence. He came to me, and I held the hand for a few minutes in the silence. The flow of blood stopped at once, and also the pain. He was healed immediately. Now, every time he gets hurt, he comes to me and closes his eyes, asking me to pray to God to heal him.—*C. C. A.*

Edwardsville, Ill.—I wrote you for prayers for my sister who had been troubled with a cough since March. It was so bad she could not lie down. My letter had scarcely reached you before she began to improve, and now she has completely recovered. We thank you for showing us the way. Praise God!—*Mrs. J. E. A.*

Shawnee, Ala.—I wrote you for prayers for Mr. M.'s little son who had infantile paralysis. He is well now. I am now free from rheumatism and am in fine health. I cannot praise God enough for all his blessings.—*Mrs. E. F.*

San Pedro, Cal.—A little over a month ago I asked prayers for the healing of a goiter of eight years' growth, and also for the healing of a cyst tumor. I am very glad to say that the goiter has disappeared, neither is there any appearance of the tumor remaining.—*Mrs. N. R.*

Whittier, Cal.—I thank you most heartily for prayers for the healing of my dog. I trust that others will turn in prayer to God for help for their animals. I feel that few realize that these creatures, too, are of God's perfect creation.—*Miss O. H. C.*

PROSPERITY

Natal, S. Africa—I was in need of some money. I asked for supply in the silence one evening, and also the next morning. I seemed to get the assurance of abundance. That evening, I received a letter asking me to train some horses for two gentlemen. It was a direct answer to my prayer, for the fees will be sufficient to cover all my wants. —*D. G. P.*

Boston, Mass.—When I asked for your prayers, Mr. P. was out of a position. Shortly after, he went to work. We also received numerous other blessings. We thankfully accepted our good as a wonderful evidence of God's love, and the power of his Word. A few days ago Mr. P. received a letter asking him to come to Springfield. When he returned, he told me he had accepted a position there. The salary is twice as much as he is getting. My heart is too full to thank you adequately.—*Mrs. A. L. P.*

Ardmore, Okla.—After I wrote you for prayers for prosperity, my husband has had a raise of $15.00 per month. Words cannot express how thankful we are.—*Mrs. P. H. H.*

Avinger, Texas—I praise God for what Unity has done for us. My husband has a change of position and his work is more pleasant.—*Mrs. C. E. C.*

San Francisco, Cal.—I asked the prayers of Unity for the sale of our farm. I am happy to tell you that the sale was made in a most satisfactory manner to all concerned.—*Mrs. C. A. H.*

Wenatchee, Wash.—Just one week after writing you with reference to losing my position, I accepted another, which proves to be a much better one than I had before. —*P. J.*

Lyons, Iowa—By your prayers, the ring which was lost, was found today. I cannot express in words my heartfelt thanks.—*G. E.*

Detroit, Mich.—One week ago, I wrote you for prayers to aid in selling a piece of property. I am happy to tell you that it sold inside of twenty-four hours after writing the letter. I earnestly thank God for release from anxiety.—*C. N.*

Tacoma, Wash.—I thank you for your prayers. I have sold my place for the price I wished. Please accept the love offering I am inclosing.—*Mrs. L. M. McC.*

Nashville, Tenn.—I want to thank you for your prayers. The dresses, which I reported lost, were returned without any outward effort on my part.—*G. H.*

Seattle, Wash.—I wrote you for prayers for the return of my lost watch. Thanks to the Father, before the letter had reached you, the watch was returned.—*Miss M. J.*

PROTECTION

Quincy, Ill.—After two years' service, my son has returned from overseas in the best of health and without even a scratch.—*M. E. P.*

St. Louis, Mo.—When my son went to France, I asked your prayers for protection for him. He has returned after a year's service, perfectly well and strong. Thank God for his goodness.—*Mrs. H. H.*

CONTROL OF ELEMENTS

Dow, Ill.—In a few days after writing you for prayers, a good rain fell. I thank you for your help.—*Mrs. C. L.*

Parsons, Kans.—We thank you for your prayers. During the past several hours a refreshing rain has fallen, and it is still raining. God be praised for his bountiful and abundant supply. This whole section of the country, which was quite dry, has now been blessed with a downpour. The Lord God omnipotent reigns, and he sends the rain to refresh the meadows and the fields.—*L. W. Jr.*

Elk, Wash.—I asked you for prayers for rain. The prayers have been answered. The gardens are looking much better. We thank you for your help, and are sending you a love offering.—*Mrs. G. W.*

La Harpe, Ill.—Within a week from the time I asked your prayers for rain, we had a good one, and have had several downpours since. I thank you.—*Mrs. R. A. A.*

HELPED BY UNITY LITERATURE

New York, N. Y.—I have "Lessons in Truth," by H. Emilie Cady, and "Christian Healing," by Charles Fillmore. I also buy the Unity Magazine every month. They have put new life into me. I cannot speak praise enough for the good you are doing.—*Mrs. E. L.*

Long Beach, Cal.—The booklet, "The Faith That Removes Mountains," by Sophia Van Marter, is the most wonderful I have ever read. I am studying it faithfully, and it has helped me very much.—*Mrs. S. A. T.*

Denver, Colo.—In all my search for God, I never came across the key to his kingdom until I read "Life and Sex," by Charles Fillmore.—*J. A. K.*

BE YE TRANSFORMED

Fresno, Cal.—I have enjoyed very much the little book you sent me, "The Faith That Removes Mountains." It has helped, wonderfully. As a child, I was by myself a great deal, and I learned to talk to Jesus. If I lost a pencil or misplaced a book, I would invariably say, "Dear Jesus, please help me find this," and then I would look, never doubting that I would find it. I just knew I would, and I was never disappointed. I know now that I was exercizing faith, and I know that what I ask I will receive. I never ask for anything wrong, anything that I consider a sin. I have had many experiences, and through them all I know that God has been with me and that he has helped me. I used to think that no one cared for me; then I decided that I could love others and make them happy, and now I am happy myself and have the dearest friends. I have forgotten myself; I am too busy to think of myself, too happy doing for others. I have found the bluebird of happiness, and instead of people calling me selfish, as they once did, they now tell me such nice things; that I am helpful; that I bring out the best in folks. I know it is God working through me, and I try to tell them this.—G. *E. H.*

PUBLISHERS' DEPARTMENT

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TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of Unity Magazine was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expires this month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we should suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appear, inclose it with check or money order and mail it to us. We will understand that it is your renewal.

UNITY AND THE INTERNATIONAL NEW THOUGHT ALLIANCE

Unity has joined the New Thought Alliance and the Congress next year will be held in Kansas City.

During the Cincinnati Congress, representatives of the Alliance wired to know if we would come in if they adopted the Jesus Christ standard. We replied that we would, and the following, taken from the first and second paragraphs of Bulletin No. 17, of the International New Thought Alliance, is the essence of the Jesus Christ standard which they adopted at our suggestion:

"The universe is spiritual and we are spiritual beings. This is the Christ message to the twentieth century, and it is a message not so much of words but of works. To attain this, however, we must be clean, honest and trustworthy, and uphold the Christ standard in all things. Let us build our house upon this rock, and nothing can prevail against it. This is the vision and the mission of the Alliance."

Early in the organization of the International New Thought Alliance, Unity was active in its movements and represented upon its programs. However, as time went on, certain ideas were introduced into the Alliance, which from our point of view were not in keeping with the Christ message, and we therefore withdrew from the organization. During the last few years, there have been those in the Alliance who sought untiringly to eliminate from their programs and practices those things which had, in a sense, placed a stigma upon the name New Thought. As a result of these efforts, at the recent Congress in Cincinnati, the members came out in strong support of the ideals expressed in the foregoing paragraph.

The entrance of Unity into the New Thought Alliance does not mean that Unity indorses everything which has been and is now being taught under the name of New Thought. There are yet teachers who are

giving forth ideas which are entirely inconsistent with the principles of Truth. Our action in this connection does indicate, however, that Unity believes in the spirit actuating the International New Thought Alliance at this time, and that we purpose to support this spirit in every way possible.

The attention of Unity readers is called to the fact that they should use their own discretion in following some ideas which are as yet presented under the name of New Thought, but it should be remembered that the International New Thought Alliance now stands for those principles of Truth which are the standard of the Unity School of Christianity—the pure doctrine and practical application of the principles and practices of Jesus Christ.

The following letter from President Edgerton explains itself:

My dear Mr. Fillmore:

I saw Mr. January in Cincinnati just before he left for Kansas City, and asked him to advise you of all that was done. The extra plank adopted was the one indicated by your telegram. We also added to the Executive Board Mr. Royal Fillmore, and Mr. Ingraham, both of Kansas City, and Mr. David Walter Pye, of New York. The telegrams from Unity were all read in the Congress and created great enthusiasm. The choice of Kansas City for the next Congress was unanimous.

It is needless to say that I am personally overjoyed at the union of these two great movements. It will not only give added power to both, but will help to fix the character of the whole work and will make more certain that it is to represent the Christ teachings and the Christ standards.

With best wishes,

Sincerely yours,

J. A. EDGERTON.

NEW THOUGHT TAKES A NEW STAND

The purpose of the International New Thought Alliance . . . is to teach and practice the full measure of Jesus, the Christ. The old thought called by his name has been a house divided against itself. It lost the power of

healing and dependence on the Divine Supply. It failed to practice his method of prayer and to follow his plain teachings of love and brotherhood. To its unfaith and lack of spirituality it added an admixture of paganism and institutionalism that robbed it of its original character and power. It became a state religion until it was more of Cæsar than of Christ, more temporal than eternal, more of the prince of this world than of the Divine. It sought to serve both God and mammon. After nineteen hundred years we are discovering the original faith with which we had grown so unfamiliar that we call it new. Again we are healing as Jesus healed, are praying in the silence as Jesus prayed, are depending on the Divine Supply as he depended on it and are seeking to follow his teachings in Spirit and in Truth. But it is the living Christ we follow, of which the historical Jesus was the symbol, the living Christ that is with us even unto the end of the world. And we follow in fact rather than in form, by doing the works and living the life.

After the crucifixion of humanity in the late world war, comes the resurrection. That great struggle, with its terrible toll of millions of the world's best manhood, will have been in vain if we do not learn the full lesson that we may no longer have a divided allegiance and an attempt to follow two masters, but henceforth that we proclaim the Christ principle our leader, our healer, our supplier and our exemplar, our pillar of cloud by day and of fire by night, our morning star shining above the sunrise of a new and better day.

This is the vision of the Alliance. It was with us in the small and outwardly feeble beginnings, and remains with us in this day of greater manifestation and power, for the movement is growing. Our meetings are larger and there are more of them, our publications more numerous and better patronized, our literature more extensive and more generally read, our influence more widely felt in the church, in the sick room and in the heart of the world.

Let us sound the slogan: This is a spiritual universe. There is no reality but God. New Thought is God Thought. Divine Mind heals both sin and sickness—both the individual and the nations.

The Alliance has taken its stand for spirituality and honesty. Truth has no partnership with chicanery. The cause of Christ has no room for the fakir or the charlatan. Nor has it room for commercialism, especially for commercialism of crooked methods and false pretenses.

We get what we give. Any other form of getting than that of full value received has within it a false element. In giving the message of the Christ, let us uphold all of the Christ standards.—*International New Thought Bulletin, 16.*

The foregoing statement of principles by the New Thought Alliance is hailed joyfully by the great majority of its members. Unity has been classed by the metaphysical public as New Thought, but we have not been in full affiliation because of the failure of New Thought to openly acknowledge Christ as the head of the movement. All combinations of people on this earth, whether for religious or political purposes, must eventually acknowledge Christ as their invisible inspiration and guide. On this foundation we can all coöperate, because the truths taught are so simple and so universally acknowledged to be true that none can object, and thus harmony is assured. So Unity extends the right hand of fellowship in the Jesus Christ Spirit to the New Thought Alliance. In the language of Paul,

"So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit."

[This was written for October Unity Magazine, but was crowded out. Subsequently we received a wire from the Alliance at Cincinnati, asking if Unity would come in if they adopted the Jesus Christ standard. Our reply was favorable, and, as mentioned under another head in this number, the Unity Society was made a member of the New Thought Alliance. We then invited them to hold their next Congress in Kansas City. They accepted the invitation, and we anticipate a very happy reunion next year. —EDITOR.]

Many of our cares are but a morbid way of looking at our privileges.—*H. W. Beecher.*

THE THANKSGIVING SCHOOL

As has been previously announced, an Autumn Study Course of two weeks will begin at Unity Headquarters, Sunday, November 16. Many students have been writing in, telling us of their intention to come. The prospects for a good attendance are, therefore, encouraging. The work of the Summer School classes held in July has spread abroad; and, as progressive persons are desirous of getting in on the best things going, you can depend on good company as well as good teaching. The Thanksgiving season is an opportune time to gather in the abundant good that the Father has to give. All of the Unity work is conducted on the freewill offering plan. A complete schedule of classes follows:

OUTLINED PROGRAM OF UNITY THANKSGIVING SCHOOL

SUNDAY, NOVEMBER 16

9:45 a. m.—Sunday School.
11 a. m.—Address by Charles Fillmore, subject, "Witnesses of Christ's Glory.
3 p. m.—The Practice of Truth—W. I. Hoschouer.
8 p. m.—Song Service with five-minute talks.

MONDAY, NOVEMBER 17

9:30 a. m.—Preparation for the Silence—E. V. Ingraham.
10:30 a. m.—Statement of Being—W. K. Miller.
12 m.—High Noon Silence.
2:30 p. m.—Being—Charles Fillmore.
4 p. m.—Spirit—Ida M. Palmer.

TUESDAY, NOVEMBER 18

9:30 a. m.—Truth: How to Know It—W. I. Hoschouer.
10:30 a. m.—The King's Temple—Louise C. Newman.
12 m.—High Noon Silence.
2:30 p. m.—Mind Building—Mary C. O'Neill.

WEDNESDAY, NOVEMBER 19

9:30 a. m.—The Silence—E. V. Ingraham.
10:30 a. m.—Thinking and Speaking—W. K. Miller.
12 m.—High Noon Silence.
2:30 p. m.—Being's Ideal—Charles Fillmore.

4 p. m.—Faith—Ida M. Palmer.
8 p. m.—Healing Meeting.

THURSDAY, NOVEMBER 20

9:30 a. m.—The Multiplying Power of Praise—W. I. Hoschouer.
10:30 a. m.—Beauty of the House—Louise C. Newman.
12 m.—High Noon Silence.
2:30 p. m.—Power and Influence of Thought—Mary C. O'Neill.

FRIDAY, NOVEMBER 21

9:30 a. m.—Beyond the Silence—E. V. Ingraham.
10:30 a. m.—The Prayer of Faith—W. K. Miller.
12 m.—High Noon Silence.
2:30 p. m.—Being Expressed—Charles Fillmore.
4 p. m.—Prayer—Ida M. Palmer.
8 p. m.—Social Meeting.

SATURDAY, NOVEMBER 22

9:30 a. m.—The Science of Forgiveness—W. I. Hoschouer.
10:30 a. m.—Blessing of the House—Louise C. Newman.
12 m.—High Noon Silence.
2:30 p. m.—Thought Control—Mary C. O'Neill.

SUNDAY, NOVEMBER 23

9:45 a. m.—Sunday School.
11 a. m.—Address—Charles Fillmore, subject, Jesus Corrects John's Narrowness.
3 p. m.—The Practice of Truth—W. I. Hoschouer.
8 p. m.—Song Service and Short Talks.

MONDAY, NOVEMBER 24

9:30 a. m.—Wisdom Through Silence—E. V. Ingraham.
10:30 a. m.—All Things Are Yours—W. K. Miller.
12 m.—High Noon Silence.
2:30 p. m.—Thinking—Charles Fillmore.
4 p. m.—Forgiveness—Ida M. Palmer.

TUESDAY, NOVEMBER 25

9:30 a. m.—The Art of Loving—W. I. Hoschouer.
10:30 a. m.—Glory of the House—Louise C. Newman.
12 m.—High Noon Silence.
2:30 p. m.—Subconscious Mind—Mary C. O'Neill.
4 p. m.—Bible Training—Jennie H. Croft.

WEDNESDAY, NOVEMBER 26

9:30 a. m.—The Strength in Silence—E. V. Ingraham.

10:30 a. m.—How to Receive Your Good—W. K. Miller.
12 m.—High Noon Silence.
2:30 p. m.—The Yes and No of Mind—Charles Fillmore.
8 p. m.—Healing Meeting.

THURSDAY, NOVEMBER 27

Thanksgiving Day

9:30 a. m.—The Science of Being Rich—W. I. Hoschouer.
10:30 a. m.—Crown of the House—Louise C. Newman.
12 m.—High Noon Silence.
2:30 p. m.—Prosperity Consciousness—Mary C. O'Neill.
4 p. m.—Bible Training—Jennie H. Croft.
8 p. m.—Praise Service.

FRIDAY, NOVEMBER 28

9:30 a. m.—The Power of Silence—E. V. Ingraham.
10:30 a. m.—The Divine Self—W. K. Miller.
12 m.—High Noon Silence.
2:30 p. m.—The Word—Charles Fillmore.
8 p. m.—Social Meeting.

SATURDAY, NOVEMBER 29

9:30 a. m.—Facing the Facts of Life.—W. I. Hoschouer.
10:30 a. m.—Promise of the House—Louise C. Newman.
12 m.—High Noon Silence.
2:30 p. m.—The Christ Mind—Mary C. O'Neill.
4 p. m.—Bible Training—Jennie H. Croft.
High Noon Silence conducted by Myrtle Fillmore.

MOTTO CARDS

Artistically designed in superior workmanship. Walt Whitman's "Nothing Exterior Shall Ever Take Command of Me," is the wording on one card. Equally telling lines from Emerson are used on others. 3½ by 5½ inches, price, 5 cents; 8¼ by 11½ inches, 25 cents.

"Look Up to the Stars," by George Wharton James, in rich purple and gold lettering on card 7¼ by 9¼ inches, is also very attractive. Price, 10 cents. If you order a variety, these cards will be found appropriate for wall and dresser decorations, as reminders in daily living.

We have only a limited number left on hand. Please order promptly.

PUBLISHERS' NOTES

The Prosperity Series now consists of four booklets instead of three, as heretofore. "The Invisible Resource," by Charles Fillmore, is the latest addition to the series. We assure our readers that they will find the ever-interesting subject of prosperity treated from an entirely new angle in this latest booklet from the Unity Press. "The Invisible Resource" is 20 cents, as is every other *single* copy of the four comprising the Prosperity Series. The whole series (four booklets) is 75 cents.

Keratol binding is a vegetable substitute for leather binding.

Outside of the humane consideration, it is well to buy books bound in keratol, because of its beauty and durability.

In Brazil, the Philippines, India, Egypt, and tropical countries having an exceedingly warm climate, the immunity of the leather substitute from attacks of book worms is well known. This class of material is surfaced with a pyroxylin film. This film is absolutely impervious and prevents the entry of the worm into the book cover and consequently into the body of the book.

We furnish the "Nelson Bible," "Christian Healing," and "Lessons in Truth" in Keratol.

The enthusiasm over the Wee Wisdom grows apace. A Silent Seventy worker in California gave some Japanese children sample copies of Wee Wisdom. One of the little cherry blossom girls was so delighted with the beauteous Wee Wisdom that she proceeded to give her doll a christening, and named it Wee Wisdom.

By the way, the Christmas number of Wee Wisdom will probably surpass in beauty and interest anything that the Unity Press has ever put out. It will indeed be an extraordinary issue.

Wee Wisdom has gained phenomenally in circulation during the past few months. The Father is ever watchful of his little ones.

Allow us to suggest the booklet, "Love: The Supreme Gift," as an ideal, inexpensive Christmas present. Your friend will feel that Christmas is truly a holiday when this beautiful booklet comes through the mail in its lovely rose-colored envelope; he will know that it is a holy day too, as

he reads the interpretation of the most beautiful word symphony in literature.

If our readers so desire, they may use the prosperity bank savings for Wee Wisdom subscriptions for three little friends. A Christmas gift which pleases only for the moment is hardly worth while. Multiply your joy in giving by thirty-six, and each darling little one's pleasure and benefit in receiving by twelve, by subscribing for three of His little ones.

Our readers will be greeted in the December number of Unity with a Christmas article by Charles Fillmore. Emma Curtis Hopkins, a prominent Truth teacher of New York, will also contribute an article, entitled, "The Fourth Dimensional Self; Mystical Vision." Don't miss reading the holiday number.

Wear the Good Words Club gold pin, engraved in rich blue, with the emblem of the three wise monkeys that see no evil, speak no evil, and hear no evil, if you want to proclaim yourself to the world as a member of the "best" society, secret or otherwise, in the world.

Although an unusually large number of September Unitys were printed, the supply has run out on account of the increased demand. If some of the Unity subscribers feel that they can spare the September Unity, we shall receive it gratefully.

You can hardly board a train without seeing a copy of Unity in some one's hand or sticking out of some pocket. Glory be! The time is not far off when this same thing can be said of every street car ride of every city in the country.

The new Sales Department is already "snowed under" with orders. Departments have a way of springing up at Unity and developing with the proverbial "mushroom growth."

The printing and bindery workers went into the new quarters in the addition to the Administration Building, October first.

If you want to present your dear one with a handsome, substantial gift, what do you think of the Nelson Bible?

Unity's subscription list is growing so rapidly that it is necessary to buy a new Graphotype.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody; it is given to only those who we have reason to believe are sincere seekers for Truth. Application in this department must be made by the one who wishes his name published.

Mrs. G. Wiley, Eddy Apts., 14th Ave., Regina, Sask., Canada.

Jessie Williams, 418 S. Wabash St., Springfield, Ill.

Mrs. Beatrice Suzuki, Kwansha Ko 6, Gakushuin, Mejiro, Tokyo, Japan.

Mrs. W. V. Rood, 1215 Armstrong Ave., Bartlesville, Okla.

Grace Houchen, 412 Hillsboro St., Raleigh, N. C.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in December Unity Magazine:

CLASS THOUGHT

Held daily at 9 p. m.

December 20, 1919 to January 20, 1920

The glory of the Christ Consciousness now awakened in my soul, quickens, heals and illumines me.

PROSPERITY THOUGHT

Held daily at 12 m.

December 20, 1919 to January 20, 1920

Through the birth of the Christ Consciousness in my soul, all of God's richest gifts are now bestowed upon me.

MOVEMENTS OF TEACHERS AND LECTURERS SENT OUT BY UNITY SCHOOL

After completing a successful series of lectures and lessons in Lincoln, Nebraska, Miss Kate M. Nevill is now lecturing in Minneapolis, Minnesota. Her work in Minneapolis is being conducted under the auspices of the Unity and Truth Center. All lectures and classes will be held in the Empire Room of the Hotel Radisson. Public Lectures will be held Sunday mornings at 11, and Wednesday afternoons at 3. Prosperity talks will be given Monday, Tuesday, Thursday and Friday, at 8. Meditation talks Tuesday and Thursday afternoons at 3. From Minneapolis Miss Nevill will go to Winnipeg, Canada, where she will speak in the Lecture Hall of the Music and Arts Bldg. Mr. H. Vernon Dudderidge, 337 Maplewood Ave., in charge.

Mr. Richard Lynch began a series of lectures and lessons in the McAlpin Hotel, New York City, October 5, and will doubtless continue with special work in that city through December. Detailed announcements of his work will appear from time to time in Weekly Unity. After completing his work in New York, he will return to the West, filling a limited number of engagements; he will open a course of lectures in Los Angeles, California, in March.

Mrs. Viva M. January, one of the teachers and organizers sent out by the Unity School, is spending a few months in Indiana and Ohio cities, assisting in organizing Unity Study classes wherever there are a sufficient number of people interested.

SPECIAL HOLIDAY OFFER

Send for a Prosperity Bank and pay for three Wee Wisdom subscriptions at your leisure.

Wee Wisdom is the only Advanced Thought magazine published for children. See some of the things that this children's new magazine contains: "Peter Pan—Walks

and Talks with Boys," contributed by a man who *knows* boys—this is a feature; "Busy Sunbeams," needle craft by a competent teacher; "Star Stories—Studies out of the Book of the Sky;" Bible stories; a puzzle page; poems and pillow verses; nature and animal stories; clever drawings and illustrations by an artist; and last, but not least, a live Booster Club with our Royal in charge.

Wouldn't it be a wonderful tribute to the Christ child awakening in each little soul, were we Practical Christians to get together, and see that every child in our family and immediate circle of friends was provided with Wee Wisdom for the coming year?

The little people are like wax to receive impressions, and *now* is our time to mold them as we would have them be. Subscription price, $1.00 a year.

See Bank offer on pages 495-496.

A COURSE IN PRACTICAL CHRISTIANITY

In times gone by Shakespeare and the Bible comprised the library in many a home, and an excellent foundation did they build for a good education. Indeed we could hardly do better today, had we the time. But the world moves; and, in the press of affairs in this swiftly moving age, people value interpretations of the great masterpieces, which are time savers.

"Lessons in Truth and "Christian Healing" prove invaluable handbooks in the science of true living. Close students of the Bible find that a study of these two books clears up scriptural passages not understood before, and illumines the Sacred Book with a new meaning that is simply a revelation.

Many ministers of the orthodox churches are using "Lessons in Truth" and "Christian Healing" in their church study classes, and Unity students all over the world are being trained in Practical Christianity with these text-books.

The price of "Christian Healing" in paper cover, is 75 cents; in cloth, stamped in gold, $1.50; flexible cloth, $1.50; limp binding, $2.50. "Lessons in Truth," standard paper cover, 50 cents; cloth binding, gold lettering, $1.00; flexible cloth edition, pocket size, $1.50; limp binding, $2.50.

Please do not send us manuscripts to be printed in book form. We do not do commercial printing.

ABOUT THE PROSPERITY BANK

Does it Pay?

Is the first and last word in the vocabulary of the practical man of today. People feel intuitively that they were not placed here to be helplessly buffeted about by every wind of fortune—that they must have within themselves the power to shape and control circumstances.

The Unity Prosperity Bank furnishes a lesson by means of which people can give themselves a practical drill in demonstrating the truth of the principles of prosperity. Contained in the universal ether is the substance of all things. During our thirty years of ministry we have proved that each one has the power to reach out mentally into this boundless realm of supply and draw forth according to his needs.

The Bank users are given special prosperity prayers and a drill in concentration, by the Society of Silent Unity. Rich and poor alike find the Plan effective. Those who already have an abundance learn to establish their prosperity on a rock, and those who have felt a lack of this world's goods get a lesson in bringing their own to them.

One of our subscribers recently wrote in: "The Prosperity Bank has brought us success in every undertaking. It certainly pays."

Send for a Bank, deposit the subscription for three friends, and see how

It Pays!

See pages 495 and 496 of this magazine for descriptive page and blank.

THE NEW WEE WISDOM

"What would I not give to have known these truths when I was younger!" How often these words have passed our lips, since we have come into a knowledge of Truth. Our own experience has taught us the power of early training.

We are all interested to know how we can give to the children of today those things which we now recognize would have been of inestimable value to us in our more formative period.

The New Wee Wisdom offers a most effective solution to this desire to help. $1.00 per year. Sample copy free.

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expires this month. If the blank is placed in this issue, your renewal should reach us before the first of December to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

WHERE UNITY PUBLICATIONS ARE SOLD

Cal., Alameda—Home of Truth, cor. Grand and Alameda Ave.
Fresno—Unity Truth Center and Metaphysical Library, 331 Forsyth Bldg.
Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910-914 Black Building; The New Thought Church, 514 Fay Building; Unity School of Christianity, Room 210, 313 West Third Street.
Oakland—Mrs. Jessie Juliet Knox, Unity Center, 5453 Manila Ave., phone Piedmont 5350J; Ethel R. Egy, 1531 17th Ave.
Palo Alto—N. T. Truth Center, 541 Channing Way.
Sacramento—Home of Truth, 1415 L St.
San Diego—House of Blessing, 2109 2d Street; Metaphysical Library, 1024 Broadway.
San Francisco—Home of Truth, 1109 Franklin St.; California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Building; Metaphysical Library, 3d floor Rosenthal Bldg., 165 Post St.; Mission Unity Center, 2476 Mission St.; San Francisco Truth Center, 446 Lake St.; Unity Center of Practical Christianity 948 Post St.
Santa Barbara—Metaphysical Fellowship Reading Room, 1336 Garden St.
San Jose—Home of Truth, 144 North 5th St.
Stockton—J. W. Bailey, 434 N. American St.
Colo., Denver—College of Divine Science, 730 Seventeenth Ave.; The Power School of Truth, 4321 West 32d Ave.; Unity Study Class, 220 Central Savings Bank Bldg.
Pueblo—Lydia Keeling, 108 West 10th St.
D. C., Washington—Woodward & Lothrop, 10th and 11th, F and G Sts.; Home of Truth, 1841 Wyoming Ave., N. W.; Eagles' Wings New Thought Association, 509 11th St., N. W.
Fla., St. Augustine—M. Spiller, 66 Meeker St.
Jacksonville—Mrs. Elizabeth Miller, 39 West Forsythe St.
Ill., Chicago—Unity Society, 104 Auditorium Bldg.
Ind., Indianapolis—Unity Truth Center, 1114 Odd Fellow Bldg.
Ky., Louisville—Kaufman-Straus Co., 4th Ave.; Truth Center, 307 Bernheim Bldg.
Mass., Boston—The Metaphysical Club, 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.
Mexico, Mexico City—Luis Leal, Calle Tacuba 53 despacho S., P. O. Box 60 Bis.

Mich., Detroit—Unity Center, Margaret Wood, leader. Room 56, 213 Woodward Ave.; The Higher Thought Assembly, 213 Woodward Ave.
Grand Rapids—Mrs. Fred H. Meyer, 526 North Ave.
Kalamazoo—School of Christianity, 211 W. Dutton St.
Mo., St. Louis—H. H. Schroeder, 3537 Crittenden St.; Mrs. J. C. Appel, 2631 Russell Ave.
N. J., Newark—Newark Truth Center, 435 4th Ave., near Roseville Ave., Roseville Section.
N. Y., New York City—Brentano's, 5th Ave. and 27th St.; Goodyear Book Concern, 1400 Broadway; New Thought Publishers, 110 W. 34th St.; Emma E. Haase, 661 East 225th.
Buffalo—New Thought Book Shop, 42 Market Arcade, 619 Main Street.
Ohio, Cincinnati—New Thought Temple Library, 1216 Mercantile Library Bldg.
Columbus—Unity Center, 208 Clinton Bldg.
Cleveland—Unity Center, 1427 E. 79th St.; Cleveland Truth Center, 322 Lenox Bldg., Euclid Ave. at 9th St.
Ore., Portland—The Metaphysical Circulating Library, 402-3 Central Bldg., 10th and Alder Sts.; The Realization League, 186 Fifth St.
Pa., Philadelphia—Unity Center, 1504 Walnut St.; New Thought Book Shop, Weightman Bldg.; Truth Center, 1328 Walnut St.
Germantown—New Thought Center, 6043 Germantown Ave.
Pittsburg—New Thought Alliance, 628 Wabash Bldg.
Texas, Dallas—Mrs. M. R. Stallings, 700 Elsbeth St., Phone Cliff 2075; The Metaphysical Bookshop and Circulating Library.
Wash., Seattle—S. Louise Foulkes, 607-8 Chickering Hall, 3d Ave. and University St.; Unity Society, 813 8th Ave.; Raymer's Old Book Store, 1330 First Ave.
Spokane—Spokane Book and Stationery Co., 903 Riverside Ave.
Australia, Melbourne—Anna Hudson, 145 Collins St.; New Thought Book Shop, 229 Collins St.
Western Australia, Perth—Albert and Sons, 180 Murray St.
Canada, Toronto—New Thought Alliance, Foresters' Hall, 22 College St., Mrs. M. Hunter-Jones, Royal Pembroke, 82 Pembroke St.
Winnipeg—The Mobius Book Emporium, 258 Portage Ave.
England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; Higher Thought Center, 40 Courtfield Garden, Cromwell Road, S. W.; C. Maurice Dobson, 146 Kensington High S. London, W.; Helen Rhodes Wallace, Bournemouth, 127 Lowther Road; Miss Alice O'Nagle, 117 Adelaide Road, Hampstead, N. W., 3; The Higher Thought Center, 39 Maddox St., W1.
Sydney, New South Wales—Truth Center, Coles' Arcade, 346 George Street.

CONTRIBUTORS

to Unity Magazine and Weekly Unity are requested to use the American Version of the Bible in all reference work, to verify all quotations used, and to give reference after each quotation.

LITERATURE THAT TEACHES PRACTICAL CHRISTIANITY

The Prosperity Series

By FOUR AUTHORS

A little success library standing foursquare to the world. "Prosperity and Success," by Sophia Van Marter, makes plain the methods of the Master in demonstrating prosperity. The author also gives several instances of famous men and women who attained success through the possession of a rich consciousness. This booklet will be found a most stimulating piece of Truth literature. Price, 20 cents.

"Giving and Receiving," by Charles Fillmore, takes one deep into the cause side of existence, where the mental laws are operative upon which the doctrine of Jesus Christ rests. If one is either too close with money, or too free with it, he can learn to strike a balance by a careful study of this booklet. Price 20 cents.

"Wealth and Wisdom," by Jennie H. Croft, impresses the teaching that the best is here for us now, to be realized by expectation and demand, through practical affirmations, attractively presented in the booklet. "The Truth student should be satisfied with nothing but the best, and should know that life holds the best of everything for him if he but expect it, and it only." Price, 20 cents.

"The Invisible Resource," by Charles Fillmore. The prosperity question seemed pretty well covered, until the appearance of this latest booklet in the Prosperity Series. We now, however, have further light thrown on the subject. The author boldly reveals what few have had the courage to face before,—the relationship between sex and finances, only a hint of which can be given in this notice.

Read this revelation to the new age, "The Invisible Resource." Price, 20 cents.

The booklets are beautifully bound in golden brown paper cover, with handsomely gilded border and lettering. Four booklets, 75 cents; single copies, 20 cents.

Christian Healing

By CHARLES FILLMORE

All mystery and uncertainty on this much discussed sub-

ject of healing is cleared up by the author. Hundreds of people have been healed while reading the book. A perusal of an extract from the preface will explain the possibility of this healing. The extract follows:

These are not simply lectures, but lessons to be applied as one applies mathematical rules—not to be merely read, but studied. The Statements following each lesson should be used for mental discipline. Write these Statements down, and apply them daily while studying the lesson to which they correspond. Anyone can do mind healing who will use the simple rules of denials and affirmations here set forth. If you wish to heal another, hold him in mind and mentally repeat the denials and affirmations, which will raise the consciousness to Spiritual Reality, where all healing power originates. If you wish to heal yourself, talk to your mentality and body as you would to a patient. See page 482 for description and prices.

Lessons in Truth

By H. EMILIE CADY

The official primary text for Unity study classes and correspondence school pupils. Lessons in Truth is also eagerly studied by advanced metaphysical students. And naturally so, in the light of the record which it has established,—a record for uplift, healing, and prosperity. The student consciously feels growth with each of the twelve lessons because faith is being built on faith, and power on power.

Examine the following samples taken at random from the 309 index references at the back of the book: Abundance Already Provided; Conditions Destroyed Through Denial; Your Own Specific Gift Revealed; Knowledge of God Key to All Power; Nothing Can Come Between You and Your Good; Victory in the Silence of the Soul. See page 482 for description and prices.

Truth's Simplicity

By IDA M. MINGLE

The booklet makes the largest possible claims for the power of Truth and also substantiates them to the spiritual satisfaction and uplift of the reader. The author reasons so effectively for Truth teachings that she is justified in such sweeping conclusions as the following: "Man has power to bless or curse himself and the whole

human family according to his thought and word." The booklet contains a remarkable account of demonstration over rheumatism. Helpful affirmations will also assist the student. Price, 20 cents.

A Truth Student With the Soldiers

By MABEL HUNTLEY

We know of no book which will strengthen the reader's faith more than this one. Two young women had an opportunity of testing the Principle to the uttermost, during the early days of the recent conflict. Their experiences are quickly becoming a matter of history, and our supply of the books is running low. Better order at once. The neat, durable, practical binding makes $1.00 a reasonable price for the book.

The Beaux Arts Series

By SIX AUTHORS

A glance at the following titles and the authorship comprising this series will convince of their worth: "All Sufficiency in All Things," by H. Emilie Cady; "Directions for Beginners," by Charles Fillmore; "Finding the Christ in Ourselves," by H. Emilie Cady; "Trusting and Resting," and "In His Name" (two essays), by H. Emilie Cady; "The Practice of the Presence," by Jennie H. Croft; "God's Hand" and "Loose Him and Let Him Go" (two essays), by H. Emilie Cady.

The Unity Press published this series originally for the holidays, as the booklets make excellent gifts and remembrances. The artistic make-up of the booklets justifies the title. $1.00 for a set of six; single copies, 20 cents.

Miscellaneous Writings

By H. EMILIE CADY

A compilation of the various booklets and magazine articles written at various times by the author of "Lessons in Truth." Each number is so plain and simple that "wayfaring men . . . shall not err therein." A half hour of leisure is sufficient for reading any one of the chapters. The bindings are substantial and attractive; brown art paper covering, 50 cents; green cloth with gilt lettering, $1.00.

Love: The Supreme Gift

By PROF. HENRY DRUMMOND

An ideal and inexpensive booklet for a Christmas present. This piece of writing is that rare thing, a beautiful and successful interpretation of a masterpiece. St. Paul's poem on Love is acknowledged to be the most perfect word symphony in literature. Henry Drummond's essay is a spiritual analysis of this famous poem. Binding, colors, paper, print, envelope, all beautifully appropriate. Price, 50 cents.

Temple Talks

By CHARLES FILLMORE

During the author's ministry at Unity Headquarters, he has delivered numberless talks, sermons, and addresses. Fifty-two of these addresses have been bound in five convenient pocket-size volumes. You can now practically hear Mr. Fillmore first hand, because the "Talks" are stenographic reports of the addresses. In uniform cloth binding, the set of five volumes sells for $3.00.

The Only Good and Other Talks

By CHARLES FILLMORE

It is easy enough to say glibly that all is good; but only a deep metaphysician can convince that even honesty, justice, charity, and all the virtues, as conceived by the intellect, "fall into chaos in the sight of the one Good." You can never miss it when you invest in this author's writings. The 48-page booklet is now selling for 25 cents.

Why Baptizest Thou

By JOHN L. CHESTNUT

The primary object of this booklet is to inspire people to seek the baptism of the Holy Spirit. Incidentally it points out the fallacy of a too literal interpretation of many texts, disputes over which have divided families, severed friendly relations between peoples, and even caused thrones to totter, not to speak of the hatred engendered in the human heart, in the name of rites and empty observances. Neat booklet, 15 cents.

Pure Reason and Honest Logic

By CHARLES FILLMORE

The author shows that the laws of mind are operative to-

day as they have been from the beginning, and will be from everlasting to everlasting. Our work is to line up with these laws, discerned by modern metaphysics, and to reap the consequent results in our lives. It is just a matter of using the native mental power with which we are endowed, instead of accepting some vague generalizations which others have formulated and stamped with their approval. 50-page booklet for 20 cents.

God's Hand, and Loose Him and Let Him Go

By H. EMILIE CADY

The natural inclination of the personal man is to close up and hold himself as in a vise, thus shutting off his supply of health, wealth, love, and all good things from the great overflowing reservoir of inexhaustible abundance, which is ever seeking new channels through which to conduct its outflow. The study of "God's Hand" tends to make one loosen up, and to become a free and willing instrument through which the All-Good can express.

Are you concerned for the welfare of one near to you? And what person does not feel a throbbing interest in some other? Read "Loose Him and Let Him Go." Free that one from your mental domination, and let the Father be glorified through the Christ in him. Grant your dear one his God-bestowed freedom, taking your hands off. Twin booklet, 20 cents.

CHRISTMAS BOOKS FOR CHILDREN

WEE WISDOM'S WAY

by MYRTLE FILLMORE

Special Holiday Gift Edition. Read the following short Synopsis.

Aunt Joy, who knows the laws of mind and that God is here, active in our lives, comes to sow the seeds of wisdom, love, and healing in her brother's family; fertile soil indeed, for papa holds the old-time, limited views of God and his power, mamma is a chronic invalid, Ned is lame, Baby Grace is afraid of the dark, leaving Trixie, a helpless onlooker, to tell the story. Little Grace, with the rare wisdom of her infantile mind, absorbs Aunt Joy's simple lessons, and frequently embarrasses and puzzles papa and the minister with her frank, childish questionings and expo-

sitions of the Truth. Verily "Out of the mouths of babes and sucklings thou hast perfected praise."

When Grace has a bad dream, and gets afraid in the dark, Aunt Joy comes in to comfort her. After a little petting and simple reasoning, she asks the child if she may put her down and sit beside her very quietly in the dark. When Grace realizes that her aunt's presence takes away all her fears, although she cannot see, feel, or hear her, she grasps the lesson of the dark—that God is there unseen, and that the "bugaboos" can find no lodging place.

Aunt Joy draws a parallel between the seed sown in the soil and thoughts planted in the mind, giving the children true statements to quicken the God-germ within and to unfold the Father-plant and blossom. After keeping these thoughts faithfully at work in the mind for a week, the children transform some so-called bad neighbor children.

Ned, who is afflicted with lameness, has by this time become so imbued with the realization of God as a present relief that he resolves to prove the law, by "going to the Father with a son's claim." With the lovely faith of childhood, these little people pray as if they have already received, thanking the Father for Ned's healing; and lo, overnight, as it were, Ned comes walking along without his crutches. The boy's words, as he shares his new understanding with the family, are in themselves a complete healing message.

Papa pays Dr. Grave a thousand dollars a year to keep mamma here suffering, when he really believes that only by dying and going to God, can she ever be well and happy. Under Aunt Joy's tutelage, this little group learns that "God is unchangeable," that "Jesus Christ is the same yesterday, today and forever," that "He that believeth on me, the works that I do shall he do also." Holding to this transforming knowledge, they experience the ineffable joy of eventually seeing mamma rise from a bed of pain, a marvel of blooming womanhood.

Clean-cut arguments between the minister and the evolving family afford the author an opportunity to confute erroneous Biblical interpretations. The play back and forth of the outworn, get-nowhere religious notions of the past, and the dynamic, vitalizing understanding of the now, with the resultant clearing up of foggy theological notions, is one of the strongest factors in making "Wee Wisdom's Way" a Truth book for mature readers. Little tots, demanding to hear chapters of their favorite book read and re-read, simply

revel in the experiences of these engaging children, with intuitive Aunt Joy in the immediate background. Older children delight in the natural, orderly, unforced unfoldment of the characters, and gain a model course of life lessons under the beguiling cloak of a well-told tale.

As one dwells on the pages of "Wee Wisdom's Way," a conviction enters the mind that Mrs. Fillmore has imprinted there the fruition of a consecrated lifetime, in order that the rest of us may *know* in our *souls* that "Wisdom's ways are ways of pleasantness and all her paths are peace."

It is but fitting that a work of such force and beauty should be suitably clothed. A silk cloth of rare texture has been selected for binding. Illustrations are in beautiful keeping with the general make-up of the volume. You could not choose a lovelier gift book. Price, $1.50.

LOVE'S ROSES

by LUCY C. KELLERHOUSE

All the charm of a fairy story is embodied in this little Truth tale, with an added something that is more substantial.

The queen is seated on her jasper throne, clad in emerald mantle, holding in her hand the scepter—a silver lily with stamen of gold. Gold and silver and precious jewels flash around the large hall; retainers in white and gold usher the maidens before the queen, who is to pass judgment on the rose crowns, representing the good thoughts and deeds of the damsels.

Little Thelma's crown of roses is pronounced the most beautiful among the many lovely ones, because she requests liberation for a poor man who labors constantly among the weeds and nettles. Thelma could have asked for gold, land, and jewels; and now because of her sweet spirit of self-sacrifice, just when she seems to have lost all, the queen pronounces these words: "Thy loving thoughts have made thee queen of the land as they will make thee queen of all hearts."

The booklet is attractively bound in sea green heavy paper. Envelope to match. Price, 25 cents.

TREASURE BOX

IMELDA OCTAVIA SHANKLIN

"The treasures of life are not given. They are found by seeking," is the central teaching of this enchanting tale.

Two sisters who live at the ocean side and a princess who dwells in a wonderful palace, are the principal characters of the story. Around these three, the author has woven a romance as fascinating and absorbing as was ever tale of old.

The higher metaphysics for the teaching of the young is skilfully veiled by the master handling of the story; and yet the lesson is so obvious that any child would naturally grasp it.

We cannot recommend this book too highly as a gift for girls at the impressionable period between six and sixteen. Thick paper binding tied with a silk cord. Appropriately and elaborately illustrated. Price, 50 cents.

SIR SMILE-UPS

First Cousin to Santa Claus

MARY BREWERTON DE WITT

Like the whole Santa Claus family, Sir Smile-Ups is round, fat, and jolly; but his roundness is stretched out a little, because he does not laugh with a chuckle as does the head of the family. Sir Smile-Ups laughs with the corners of his mouth which are turned up in a perpetual smile. And no wonder! Isn't he made king over a realm in which live the Goo-Goo Bird, the Boo-Bang Fly, the Slipper Snail, the Wing Wang Owl, and all the creatures, great and small, which fill the woods? Yet when we think again, all his happy times come to him because he is full of the spirit of cheer and sunshine.

The Scold-Ups, the Grumpies, the Criss-Cross-Grain, are all brought to peace when Sir Smile-Ups appears at the Bubble Party, though he finds them pulling hair, yelling, and fussing about whose bubble is the best. No matter where Sir Smile-Ups is—let it be in the schoolroom, visiting the sick, or in a kitchen, there he is, saving the situation.

But don't think for a minute that Sir Smile-Ups spends all of his time in such prosaic pursuits. He goes to the moving picture show and sees his own beaming countenance reflected on the screen; he visits Mother Goose, Little Bo-Peep, and oh, the witches! He tells them tales so full of fun that they are charmed, and forget their wicked work.

After a world of adventures, he reaches the headquarters of dear old Santa himself, and takes his flying reindeer trip with him.

At last, with a heart overflowing with love and good

will, Sir Smile-Ups greets the Christ Child, which dwells within the heart of each one.

Closing Remarks from Sir Smile-Ups

Said Smile-Ups, "I have found on earth,
Oh! many things of valued worth.
But, best of all, in all its marts,
I find the gold of golden hearts;
Not metal-like, of coldest steel,
But hearts of love that think and feel;
And hearts of love bring smiles, you know;
Thus Smile-Ups is my name—just so!
And so, my little book goes out,
To chase away each gloomy doubt,
That all the world may smile with me,
And be a Smile-Ups too, you see!

Mary Brewerton de Witt has reached the heart of childhood in this book. Nine full page illustrations, and many smaller ones, by Rickert Fillmore, done with a touch which appeals to the lively fancy of children, embellish and enrich the book. Silk cloth binding, companion volume in size and make-up to Wee Wisdom's Way. Price, $1.00.

IN CHRIST'S GARDEN

by MARY BREWERTON DE WITT

All children, and those grown people who delight in the out-of-doors, find a rare soul satisfaction as they linger on the pages of this book. Words of deep import come to the Little Sister as she strolls in her garden. Today her Lord says to her: "Work, for work there is in plenty, work for all mankind. The little task done for my sake is as the greatest deed upon the earth. There is no great nor small. That which thou deemest small the angels may name great, and that which thou deemest great may not be known to the Watchers of time and space." And again: "When the day is spent and thou hast done all things well, thou dost then lie down in peace and harmony, knowing my presence." Any girl would welcome this book as a Christmas gift. In keeping with the beautiful contents, "In Christ's Garden" is neatly bound in a designed cover that blends harmoniously with the India tint paper of the book. The type is Cheltonian, large and clear. There are fifty pages; size 4½ by 7 inches. The price of the book is 50 cents.

UNITY SCHOOL OF CHRISTIANITY,
Tenth and Tracy Avenue, Kansas City, Mo.

CONCERNING THE UNITY PROSPERITY BANK

Why Necessary.

Men and women everywhere are searching for, and will be satisfied with only that which is practical. When the hidden principles of life are discerned by them, they will not accept those principles wholly until their practical values have been discovered. It seems quite necessary to find a working basis for the science of life before mankind will endeavor to apply its laws; in this respect the Unity Prosperity Bank Plan supplies the demand by giving the world a practical lesson in demonstrating the truth and reality of the principles of Prosperity.

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The Bank Plan was conceived from the idea of applying the power of thought in finances and success. We have proved that our minds have power to draw to us abundance of all good things from the Universal Source, and upon this fact the Bank Plan was scientifically founded. Its object is to furnish a simple Prosperity lesson that teaches the unfailing Law of Supply. The lesson also includes special prayers given by the Society of Silent Unity and a drill in concentration.

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From the time that the Plan was first used it has been an extraordinary success. A great number of our readers have requested the Bank because they realized that the Plan would help them establish their prosperity on a more permanent foundation, and at the same time give an opportunity to send *Unity Magazine* to three persons who need the ministry of this helpful periodical. So with the Prosperity lessons and prayers for success there is sent a Unity Bank in which the applicant deposits the subscription price of the magazine he sends to friends. Prosperity instructions accompany the Bank. Application blank for the Unity Prosperity Bank will be found on the next page.

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